

FOUNDATION OF RELIGION

BHARAT SEVASHRAM SANGHA



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Published by —
Swamy Debeshwarananda
Bharat Sevashram Sangha,
211, Rash Behari Avenue,
Ballygunge, Calcutta-700019.

FIRST EDITION
Shri Shri Durga Puja
September 29, 1979
Printed—5,000 Copies
Bharat Sevashram Sangha,

Head Office
211, Rash Behari Avenue,
Ballygunge, Calcutta-700019.
Phone—46-1178

Book is available in :—
All the Branches of The Bharat Sevashram Sangha,
Mahesh Library
2/1, Shyama Charan Dey Street
Calcutta-12,

Printed by :
"BANI MODRAN"
12, Naren Sen Square,
Calcutta-9
Phone : 34-2814

PREFACE

The writer of the present dissertation is one of those rare personalities who combine within them deep erudition and keen intellect with profound intuition, high respect for their culture and tradition along with due regard for other religions and who having received the blessings of their spiritual guides, devote themselves to the welfare of their country. Acharyya Sreemat Swami Pranavanandaji, the heroic apostle of the present age and the founder of the institution known as Bharat Sevashram Sangha, took the vow of building a mighty nation on the basis of Sanatan Dharma through many sided activities, one of which was to disseminate the ideas and ideals of Hinduism through books and journals. The writer of the present treatise with ample quotations from the sayings of great men has shown us the way as to how a mighty nation, a strong vigorous, adamant nation possessing reverence for their own religion and culture as well as proper regard for other cultures can be built up.

That there is uniformity in the fundamental and basic principles of all religions has been nicely brought out by R.W. Trine in his *In Tune with the Infinite* in the chapter. "*The Basic principles of all religions.*" But it is also true that there are basic points of difference between different religious sects. The author has briefly but nicely brought out that the quarrels and blood-shed in the name of religion have been due to the fact that the followers of diverse religions have shut the door of knowledge and truth. True Religion teaches us that all men may manifest their inherent Divinity by dint of spiritual exercise or Sadhana.

The author has clearly pointed out that the Varna Dharma and Ashram Dharma (the duties of the four castes and of the four Ashramas) which have been enjoined in the scriptures have a thoroughly scientific basis. He has also brought out clearly that it is only by following the path of righteousness (Dharma) that men can attain material prosperity and liberation, that is, pursuance of this path of Dharma leads to welfare both here and hereafter and may put an end to class-struggle judged from Indian outlook. There is no opposition between the ideal of nationalism and internationalism,—says the author emphatically.

The writer of the book has briefly but clearly brought out the ideal of synthesis between *Raja yoga*, *Jnana yoga*, *Karma yoga* and *Bhakti yoga*. He has also thrown a flood of light on many problems of Theology which puzzle the modern mind. We hope sincerely that the book will inspire the young men of India to build up their personal character as well as a mighty nation.

Prof. Tripura Sankar Sen Sastri

FORE WORD

To build up a world-nation on the basis of true religion, the Great Swami Pranavanandaji Maharaj founded the Bharat Sevashram Sangha. He motivated the Sannyasins of the Sangha to devote heart and soul for the service of the down-trodden and the humanity in distress. The writer of the book is one of the remarkable Sannyasins who have spent the major part of their lives in missionary works all over India and abroad. He has nicely elucidated in this book the ideas of the great Acharya, who stood for national integration.

The Swamiji has chosen for his study some of the basic problems of different religious communities in India. In doing so, he has made a comparative study of almost all religions of the world with open heart.

The Hindu religion has often been attacked for its idolatry, caste system and varied superstitions. The Swamiji has stoutly defended Hinduism by cogent arguments and has succeeded in breaking the backbones of all criticisms levelled against it.

He has quoted profusely from the Bible, the Quran, the Gesta and many other religious scriptures to substantiate his arguments. In fact, he has made a bold attempt to raise Hinduism from the quagmire of illrepute and false accusation. His approach is objective and unbiased.

Last but not least, he asserts that Hinduism is the mother of all religions and as such, he is emphatic in his demand that

Hinduism can bring succour to the ailing humanity if the truth as revealed by ancient Rishis be accepted.

I fervently hope that this book will have wide publicity allover the world and I wish it a long and prosperous career.

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AUTHOR'S NOTE

After the Bengali edition, entitled "MAHAJATI GATHANE HINDU DHARMA" was published, some sympathetic readers were requesting me to make an English edition for wider circulation. In compliance with their request I have made this humble attempt.

At present a campaign is being waged against Dharma that Dharma is responsible for all differences, dissensions, feuds and quarrels in the world. Not so much blood has been shed for any other cause as for Dharma. The root of envy and malice is fixed in Dharma. They preach that feuds and quarrels can be eradicated by abolition of Dharma. Those who do not advance so far due to their inherent belief opine that Dharma should be kept in the corner of the room, so that it may not contaminate the environment.

They are of opinion that different spiritual men have preached contradictory gospels at different times and hence the dissension. We can expect cessation of this evil if those literatures and gospels are abolished.

However, some thinkers have made comparative study of religions and proved that they talk from such a level where there is no difference of space and time.

In this treatise the gospels of prominent religions and opinions of the scientists and philosophers have been put forward and shown that there is no difference in them. It fact, all religions are the creation of a single mind but Hindu Dharma is a large synthesis achieved in the course of centuries of many aspirants. Hoary headed Rishis have realised those

truths by dint of their life long austerities. In different times the gospels of different religions have been misinterpreted by many to fulfil their selfish motive. In Hindu Dharma when such attempt has been made some aspirants have dispelled such misgivings by their austere intellect purified by long penances.

The quotations have been kept intact as far as possible. If there is any discrepancy it is due to inadvertance. If attention is drawn then it will be corrected. No attempt has been made to influence any one by interpretation. The readers can draw any interpretation according to their inclination.

I am fully conscious of the depth and vastness of the subject and know fully well that it is not possible to dispel the doubts in this small treatise with limited knowledge. I will take this attempt a success if any veteran comes forward to dispel the clouds overshadowing Dharma.

Sri Saroj Kumar Chatterjee, a devotee of the Sangha who thinks it a privilege to have the opportunity to serve the Sangha has gone through the manuscript. I have no hesitation to say that without his encouragement it would not have seen the light of the day in such a short time. Grateful acknowledgement is also made to Swamy Nirliptananda, Bharat Sevashram Sangha, London branch for his valuable suggestions. I will be failing in my duty if I do not express my gratefulness to the authors of the books from which I have got help and guidance.

The Author

Abbreviation

Geeta —	—	—	
Quran —	—	—	Qur.
Rikveda —	—	—	Rik.
Sam Veda —	—	—	Sam.
Yajurveda —	—	—	Yaju.
Atharva Veda —	—	—	Ath.
Brihadaranyaka Upanishad —	—	—	Br. Up.
Taittiriya Upanishad —	—	—	Tait.
Kaivalya Upanishad —	—	—	Kaiv.
Isha Upanishad —	—	—	Isha.
Shwetashwetara Upanishad —	—	—	Shwet.
Mundaka Upanishad —	—	—	Mund.
Mandukya Upanishad —	—	—	Mand.
Kena Upanishad —	—	—	Ken.
Katha Upanishad —	—	—	Kath.
Chhandogya Upanishad —	—	—	Chhando.
Narayana Upanishad —	—	—	Nar.
Prashna Upanishad —	—	—	Pras.
Bhagawat —	—	—	Bhag.
Mahabharata —	—	—	Maha.
„ Shanti Parba —	—	—	Maha Shanti
„ Bana Parba —	—	—	„ Bana.
„ Sabha Parba —	—	—	„ Sabha.
Ramayana —	—	—	Ram.
„ Uttar Kanda —	—	—	Ram Utt.
„ Yuddha Kanda —	—	—	Ram Yuddha.
„ Aranya Kanda —	—	—	Ram Aran.

Manu Samhita	—	—	—	Manu.
Chandi	—	—	—	Chan.
Patanjal Sadhanpad	—	—	—	Pat. Sadh
Sankya Darshan	—	—	—	Sankhya
Nirukta	—	—	—	
Mimangsa	—	—	—	
Narada Smriti	—	—	—	
Naya Vaisheshik	—	—	—	
Bible	—	—	—	Math.
"	—	—	—	Luke.
"	—	—	—	John.
Eastern Religions and Western thought				E R.W T.
Tod's Annals of Rajsthan	—	—	—	T.D.S.
Elphin History of India	—	—	—	
Encyclopaedia Britanica	—	—	—	
A Study of theosophy	—	—	—	
Vincent Smith	—	—	—	
Dialectical theory	—	—	—	
Brigg's Frister	—	—	—	
Dhammapad	—	—	—	

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FOUNDATION OF RELIGION

Today the whole world is passing through a cataclysmic crisis. In U. S. A. specimens of all modern scientific discoveries and achievements have been preserved under-ground in a Torpedo shaped vessel with the motive that if it is unearthed some day by any archaeologist in future, it will enable him to comprehend the present position of the world. It is a message from Prof. Albert Einstein, the world famous scientist, has been kept. The message runs thus :—"Despite fantastic progress brought about in all spheres of the modern world, if we continue to walk on the same path that we are treading on, we might have to start again from the stone age." Philosopher Bertrand Russel supports it when he says "Unless men increase in wisdom, so much as in knowledge, increase of knowledge will be increase of sorrow".

This will give an idea of the impending danger. Nobody believes any one. There is now a mutual distrust resulting in fear and agonizing anxiety which has sapped peace and solace from the society. Every race in the world is trying to make itself as safe as armaments can make it. Discoveries of science are employed for the destruction of the world hundred times more rather than for the prosperity of the society. Swami Vivekananda has said, "Science is increasing our prosperity by Arithmetical progression and sorrow by Geometrical progression". The scientists have become the lamp followers of the political leaders. Short-sighted persons, being enamoured of the publicity and propaganda of advancement, are passing their lives with a feeling of security, while

Impact of science on society—by Bertrand Russel.

those who are endowed with foresightedness, are becoming disappointed day by day. Everyone unequivocally expresses that destruction is inevitable unless mutual sympathy and co-operation is established in the society, but no one seems quite certain how to achieve it. Efforts are being made to control this impulse through politics and economy. As a result, the situation is getting more complicated.

SIGNIFICANCE OF POLITICS

The word "Politics" has been misinterpreted now-a-days. "Rajñiti" means noble principle or the principle of the king, but politics has nothing to do with any principle. Analysis of the word 'politics' proves its significance. The word 'politics' originates from the Greek word 'Polige'.

There are 158 islands in Greece, The Synonym of island in Greek language is 'Polige'. Plato used the word 'politics' instead of 'polige'.

It has no etymological meaning. Everyone uses it to suit one's own end. The Historical Dictionary of American Political terms writes, "As businessmen utilise their capital for profiteering business, so the politicians take recourse to politics to gain dividends out of their advantageous position which they have gained by chance". Dr. Adam opines, "Some of the people have tarnished the word politics". Dr. Radhakrishnan asserts that politics is nothing but gambling in human distress. Disraeli remarks, "There is no gambling like politics" League of nations was founded on this principle. On cessation of its existence U. N. O. has been organised and it is also awaiting the same fate. In the opinion of Mahatma Gandhi, "Politics, bereft of religion, are a death-trap because

they kill the soul". In the words of William Munro, "People vote their resentment and not their appreciation". Politics and economy are closely associated with selfishness. Self-conscious intellectuality is the cause of lapse and alienation from primeval stage of bliss and peace. The Bible expresses it as fruit of knowledge. The man has become a born-sinner by tasting it and has been destined for eternal perdition. Yugacharya Swami Pranavananda defines thus.—What is the greatest sin? "Narrowness, Theft, Perjury, Deceitfulness, Malice are sin but selfishness is the worst sin or the sin matrix". The Geeta Corroborates it¹. All the pleasures and treasures of the world can not satiate the human soul. Welfare is the outcome of love and sympathy for others² and freedom from desire leads to eternal bliss³.

The atmosphere of despair and uncertainty prevails all around. The Hindus foresee the light of hope in pitch darkness.

The Hindus believe in the heart of their hearts that God can not rest outside unconcerned with his creation. When man can not find way out from the meshes of jarring problems created by his own misdeeds and comes to his wits end at his distress and misery, then he appears in this mortal world with the beacon torch of wisdom to show the right path to the bewildering humanity. History has asserted this fact repeatedly. He may appear in any part of the world and speak in any language. Men find solution of problems of the era in His message. There is a central theme in His message. Whenever and wherever they appear they have harped on the same theme that "Religion is the only Safeguard". But

(1) Geeta—3/13

(2) Geeta—3/11

(3) Katha. 2/3/14)

there is a proverb "Prophets come ahead of their age". When they appear, most of the people can't understand Them. Jesus says, "You will hear but not understand. You will see but not perceive". Hinduism proclaims that Nature is a hard task-master, that forces everyone to adopt eventually a more Sublime way of life.

A certain class of people professes that the welfare of humanity lies with religion, but it is redundant to import God in it. They are called humanists. About them Dr. Radhakrishnan says, "The pain inflicted on the world by criminals and gangsters is much less than that due to the wrong doing of such men. This world had suffered much pain and cruelty from doing what we believe to be right rather than from doing what we know to be wrong".

Plea against false allegations against Dharma

Some inveighs that never before has so much blood been shed for any cause as has been in the name of religion. A little scrutiny will prove that strifes and skirmishes have arisen when dharma has been employed as an instrument for terrestrial or political gain. Swami Vivekananda has truly said, "Those, to whom religion is a trade, are forced to become narrow and mischievous by their introduction into religion of the competitive fighting and selfish methods of the world. Dharma is not to be accounted for this". Both the Greek and the Semetic religions look upon God as a useful ally of political groups¹. Science cannot be held responsible for the reason that the political leaders are utilising it for the destruction of the world.

(1) E. R. W. T.—Page 288

Jesus was not crucified for the cause of religion. A great number of people used to run after Jesus with the hope of healing diseases. They began to propagate that the despotic rulers will be destroyed and the Kingdom of heaven will descend on the earth, and Jesus was to be the King of that Kingdom¹. At that time, Roman King was called the son of God and they gave that epithet to Jesus. Rank and file were anxious to get rid of the despotic rule. The rulers thought that Jesus had taken their leadership, so they condemned him to death which was reserved for rebels and traitors². After Constantine, their desire for world domination transformed the simple faith of Jesus into a fiercely proselytising creed³. In the second century A. D. a great emperor persecuted Christianity not so much out of love for God as for reasons of the state⁴. He was condemned to death more or less for seditious activities though his fanatic followers elevated him to the rank of God. (E.R.W.T. Page—163). If Socrates was executed and Anaxagoras exiled for attacking traditional beliefs, it was because of their unpatriotic impiety⁵.

The foreign Saka and Hun came to India as invaders and plunderers. After some time they were inspired with the idea of establishing their reign here. The high ideals of Buddha were declining at that time. The ideals of Hindu Dharma were resurging among the upper class Hindus. Buddhist Vikshus were struggling for survival.

In order to gain their support, the foreign rulers embraced their religion and were helping them to increase the

(1) E. R. W. T. Page—166 (2) Ibid page—167 (3) Ibid page—10

(4) Ibid page—315 (5) E. R. W. T. Page—5

number by various means. The Buddhists began to plot against the Hindu rulers with the hope of getting support of the foreign rulers, for retaining their influence over the society. In order to take revenge, Pusyamitra and others persecuted the Buddhists. In modern time, communal riots and hooliganism were perpetrated with political motives. They have nothing to do with religion or culture.

This kind of controversy will take us away from the original subject. It will be sufficient to say that religion has nothing to do with politics or economy.

Dharma cannot be Two

At the very mention of Dharma the first question arises as to which of the religions should be preached. There is no difference of the opinion that to cultivate a relationship with God is the object of religion. Religion = Re. = Back ; Ligari = to Bind i.e. to re-establish an unflinching relation with God, from whom we have come. As there cannot be two straight lines between two points, so also there cannot be two straight paths between God and us. That which is universal and eternal is Dharma and others are sects. That which is sponsored by any individual, is sect ; and that which does not depend on any individual, is Dharma.

Dharma has no sponsor

Christianity and Mohammadanism have their sponsors. One cannot enter the orders without accepting their sponsors. The sects have dates of birth. Death follows birth, birth follows death¹. Hindu dharma has no date of birth, so it

(1) Geeta—2/27

has no death. Innumerable races and countries have been eliminated from the face of the earth. So it is no wonder that one man's history may be obliterated. Doubt about the existence of Jesus was first raised in Alexandria in the third century of the Christian era by Celsus and it has been expressed since by thousands¹. Existence of Dharma does not depend upon any such individual. Controversy may be raised that many personalities are worshipped in Hindu Dharma. They are worshipped as embodiment of Vedic ideals, and not as sponsors of Dharma. According to Patanjali, one can attain purity and concentration by meditating on an individual who is free from favourable and unfavourable feelings²; hence great men are worshipped. Dharma originates from Eternal Being. So it is termed as 'Sanatan'. Now a-days the sects are called Dharma. So it is being specified as Hindu Dharma. The word 'Hindu' does not denote a particular class or community, like Christian or Mohamman. The Historians know it very well to be a 'Geographical' word. It is the dialectical form of the word 'Sindhu'. The word Sindhu is cited in various verses of the Vedas.³ Huen Sang called India as 'Int' and the Hindus as 'Into'. The Greeks pronounced it as 'Hanad'.

**There is no word of contempt or narrowness
in Hindu Dharma**

The Christians and the Mohamman call the Hindus as heathen and Kafir, whereas some contend that the con-

(1) E. R. W. T. page—163 (2) Pat. Sam. 37

(3) Rik—10/75/4; 1/11/6

temptible words like "Asur", "Mlechha", "Yavan" are used by the Hindus as a mark of hatred towards others.

A close scrutiny shows that they do not really express any hatred. In ancient time, these words denoted a different meaning *Asu*—Vital energy, *Rati*—Originator, Bestower. or Originator or bestower of Vital energy was called 'Asur' ¹ In Zendavesta Godhead is called Ahur Mazda. (Ahur—Asura; Mazda—noble.) Aryans were the worshipper of vital energy. That divine energy is still being invoked through "Gayatri Prayer". Sanatan Dharma is ever evolving. In course of time, it has gone through many changes and alterations of rites and observances. Some could not accept the changes and clung to the old ones. In the Mahabharata 'Asuras' have been described as elder and devas as younger brothers" ; Brihadaranyak corroborates it². Vedic Gods Varuna and Mitra are known as noble Asuras⁴. The conservatives hated those who accepted the changes. Once Matsya, the charioteer of Indra told Arjuna on his way to war in heaven "Those Asuras are also gods but they are hated because of their malicious and atrocious acts against the gods" On account of their atrocity, the word Asura came to be associated with hatred. Those who take the followers of other paths, than their own as enemy, are called 'Asuras'.

The word 'Arya' does not denote any particular class or sect. This was used to show respect to the superiors. In the Ramayana, Bibhishana addressed Ravana with this word. In ancient times, Greece was known as 'Yunan'. The word 'Yavan' originates from it. Gods and Goddesses were

(1) Rik—M. 55 (2) Mah. Shanti 33/250 (3) Br. Up. 1/3/11

(4) Rik.—1-1086, Yaju. 4.1

worshipped in Greece. One of the Gods was known as Moloch. This is the source of the word 'Mlecchha'. In course of time when communications between Greece and India ceased it turned into a contemptible word. It does not denote any particular class or sect. It is now being used for any one of unclean conduct.

Hindu Dharma is the matrix of all other sects

Hindu dharma is dharma in the true sense of the word and all others are sects. The sects beget feuds and quarrels. Seed of dissension is absent in Dhama, which is the matrix of all sects. Swami Vivekananda said "Zoroastrianism is based on Vedism, Judaism is based on Zoroastrianism, and Christianity is based on Judaism and Islam is based on Christianity". He declared in a conference of world religions—"I have come to preach such a religion of which Buddhism is a rebel child and Christianity a distant echo". Even an enthusiastic champion of the Muslim faith like the Imam of the London (Working) mosque in recommending the acceptance of Mohammad, makes the appeal in the holy name of Lord Zoroastrian. "If you accept Zoroaster, you must accept Mohammad. The latter brought again the wisdom which had become lost after the departure of the former" (Khqaja Kamaluddin).

It is the ancient Hindu tradition, which Enoch illustrates and Jesus continues¹. John the Baptist was an Essene². Jesus looked upon John as his master³. According to Dr Mofat, Buddhistic tendencies helped to shape some of the Essenic Characteristics (Encyclopaedia of religion and Ethic,

(1) E. R. W. T. page 162 (2) Ibid. page 159 (3) Ibid. page 160

Vol V P 401 The doctrine of Jesus is only one of the beautiful doctrines which we have received from the ancient civilisation of Egypt, Hindustan, China, Greece². Buddhist missionaries preached in Palestine two hundred years before Christ. Their influence was greatly felt by the Jewish sect called the Essenes or the Therapeutic to which Jews belong. Buddha was called Theraputa or Sthiraputra. (Hinduism and Christianity) Pliny says, "The Essenes resembled the Gurus of Brahminism. Mohammed mixes up the legends of Christ and Buddha³.

Difference between Dharma and sect

It may be contended that when there is similarity of facts in Dharma and a sect, there may not be any objection to name that sect as Hindu dharma or call Hindu dharma in the name of the sect. In one sense, there may not be any objection but in an other sense there is. Every sect constitute, some facts of Hindu dharma. But a part can never be equal to the whole. If the sects shake off their fanaticism, adopt toleration, admit their defect and do away with their belligerent attitudes there cannot be any cause for enmity or objection.

Partial Truth cannot satisfy the Hankinging of the soul

Partial truth can serve the purpose of fulfilling selfish motive, but cannot satisfy the hankinging of the soul. The Geeta reads—Some worship demigods to satisfy some selfish material design⁴. That is temporal and immoral⁵. In

(1) Ibid page 159 (2) E. R. W. T. page 361 F, Note

(3) E. R. W. T. page 158 Note (4) Gita—7/20 (5) Ibid 9/20

case of being unable to procure a valuable dress one covers the body with torn rags. So also being ignorant of noble universal ideals one can rest satisfied with partial Truth. Human soul abhors any limitation. Hindu dharma, the matrix of all sects, is quite confident that it can quench the thirst of the human soul. A day will come when this thirst will attract and draw the humanity to it. Whosoever, follower of any path, has come to India, Dharma has welcomed him and allowed him to live here peacefully and considered none as foreigner. Whenever any country has been ravaged, any race has been plundered and persecuted and have come here to seek refuge, Dharma has welcomed them with open breast. When the holy temple of the Jews was demolished by the Romans with violent rage, some of the Jews came down to Southern India and lived here safely. The Zoroastrians, who wanted to follow their ancient noble path and came here with full confidence that they will get here safe refuge, are still living here observing their custom peacefully side by side with the Hindus. The Budhist of Tibet in recent time took refuge in India. No sect has been considered alien. The monster of sectarianism and fanaticism could never find a safe retreat here. The sects are always afraid of their own existence, so they cannot believe that religion can spread without brute force and want to survive by annihilating other faiths and culture by brute force. So the history of preaching and propagating their faith is replete with the account of genocide, devastation and destruction.

Dharma synthesises all Faiths

Sects consider that they monopolise truth, and none else is entitled to it. All the plants of their garden are valuable and those of others are nothing but weeds; the welfare of the world depends on their elimination. Dharma emphasises, all are advancing towards the same goal as the rivers and rivulets are flowing towards the ocean through straight or meandering courses. As every drop of water falling from the sky flows towards the ocean, so also does every obeisance please the god. If children approach their mother to seek her opinion about them, she will say all of you are good but you will have to be better. So the Gesta says "All the worshippers are noble"¹.

Hindu dharma has not refuted or discouraged any one. It has encouraged and helped everyone, as far as possible, towards advancement. In order to encourage, they have offered spiritual interpretation of fetishism in order to sublimate it. They have put a man on a snake and a man on the tree to attract the worshippers of snake and tree towards higher ideals. To encourage the worshipper of animals, they worship animals considering them as vehicles of certain gods. They have assimilated the plunderers and invaders by spiritual interpretation of their rites and customs. Hindu dharma has engaged itself in preaching dharma inspired with the spirit of love, devotion, service and sympathy.

(1) Gesta—7/18

Difference between the methods of preaching of dharma and sects

An example may explain the difference of methods of preaching dharma and sect. Once upon a time a king wanted to set up a town excising a forest. With this purpose, he planned a town with beautiful houses, streets and other amenities, and people came in great number to occupy those houses. Another king with the same motive cleared out a forest and invited men to colonise there. On seeing the condition of the place, nobody wanted to come there. Then the king reduced to ashes some occupied villages and compelled the inhabitants to come there. Dharma adopts the former method and the sects the latter.

No partiality in God

With the advancement of intellectual hankering for truth the intolerable idea that God only revealed Himself to one people and left all the others in darkness has vanished save in the least enlightened circles¹. Being embarrassed in the arising political problems, the Hindus became indifferent in preaching their religion. Taking advantage of this indifference, sects began to propagate their creed in an attractive way. Ruling power began to help them influencing their ideals to serve their own ends. Both the Greek and the Semetic religions look upon God as useful ally of political group. To serve thier own purpose, they have lowered their ideals. "In their anxiety to spread, they obscured the simplicity and rationality of the faith of Jesus. It seemed to be all things to all men". In the famine-stricken regions of Anatolia, its

(1) The impatience of a parson, P—107 (E. R. W., P—342 Note).

preachers promised a heaven with ever increasing fruits for the oppressed serfs in Egypt, it provided refuges in monasteries; to the Barbaric mountaineers of Africa, it gave a holy cause for crusading, especially against rich and oppressive land owners. When the Khalifas, veteran warriors, began to conquer kingdom after kingdom, rank and file began to increase their number with the hope of getting the share of the booty. To fulfil their dual interest religious and terrestrial i.e., to gain heaven by killing Kaffirs or non muslim, and amassing fortune by robbing them, they began to join their party in hundreds and thousands.

Enjoyment is the ultimate goal of the sects

Question may arise why the ideals of the sects are lowered and not so in the case of dharma. The highest ambition of the sect is to go to a heaven where enjoyment and affluence are available abundantly. Satisfaction of desire is the be all and end all of life. If acquisition of material object be the ultimate goal, then one does not feel any compunction to acquire it by hook or by crook. The history of expansion of the semetic religion is the history of war, skirmish, plunder and massacre. The ultimate goal of Dharma is to attain bliss. The Hindu thinkers realised that heavenly enjoyment, for any amount of long time it may be, will come to its end one day. That time having been over, one will have to come back to this mortal world. So they could not rest satisfied with it. Nachiketa, a boy of five years, discarded the boon of vast kingdom, long time affluence and all other materials of enjoyment, and insisted on having the boon of that knowledge by which the highest and the noblest purpose will be

fulfilled¹, eternal bliss is attainable by that². Enjoyment wears out the vigour of all the senses. Renunciation leads to it³. This bliss is indivisible. So spreading of dharma does not give rise to any difference and dissension. No country and no religion have adopted this attitude of understanding and appreciation of other faiths, so persistently and consistently as India and Hinduism and its offshoot, Buddhism.⁴

"When Jesus is angry with the world, which will not hear him, Buddha meets opposition with calmness and confidence⁵. "Like God in the old Testament, though not to the same extent, Jesus has given way to anger—We have his biting judgment of scribes and pharisees, hypocrites, 'fools' whited, sepulchres, serpents, generation of vipers. Jehovahs bitterness against other deities is matched by Christ's condemnation of all religious teachers, who had preceded him as thieves and robbers"⁶ Dharma teaches all are pervaded by God; sustain yourself by renunciation; do not covet wealth⁷; avarice breeds feuds and quarrels. The Earth has enough for every one's need, but not for every one's greed. All clashes cease with elimination of greed. Avarice can never be satisfied. A man can not be gratified even with the wealth of the whole world at his command. When every thing belongs to God you cannot grab any thing.

Dharma is based on the doctrine of Self

Dharma teaches that one and the same Atma is immanent in everything. Vyas exhorts—"Being is nothing but Brahma.

(1) Katha 1/1/26; 1/1/29; 1/1/23 (2) Tai 2/7 (3) Geeta—12/12
 Kaiy.—1 (4) E. R. W. T. Page 313 (5) E. R. W. T. page 183
 (6) Encyclopaedia—Britanica. (7) Ish—1/1

The one Glory manifests itself in various ways ;¹ When every thing shines as one and the same Atma, wherefrom illusion, misery can arise ? He is the only God, all pervasive and the Heart of hearts². He is as big as a thumb, resides in every being as whole.³ He who feels happiness and misery of all as his own, is the highest of the Yogis⁴.

Catholicity preached in the Quran has been over looked

There is the principle of brotherhood in Islam but it is limited to their own sect. "The people (of Calicut) are infidels ; consequently I (Abdul Razak, ambassador from the court of Persia about the middle of the fifteenth century) consider myself in an enemy's country as the Mohammadans consider everyone who has not received the Quarn. Yet I admit that I meet with perfect toleration and even favour ; we have two mosques and are allowed to pray in public."⁵

Instead of toleration of the Hindus they bear this kind of belligerent attitude to people of other religions. Catholicity is not altogether absent in Quran but the selfish people kept most of the others blind to those facts. Quran reads, "They who believe in God and his apostles and make no distinction among any of them, unto those will be surely given their reward"⁶ After enlightenment Lord Buddha recalled the goddess Earth, so also Hazrat Mahammed recalled Banian tree, Olive tree and the mount Sinai. It is a known fact that Lord Buddha attained enlightenment under a Banian tree, and Hazrat met Gabriel on the aforesaid hill. It proves he had respect for them. Hazrat exhorts—Let any one love or

(1) Katha—2/2/12 ; Chh, 14/1 (2) Shwet—6/11 (3) Shwet—3/13

(4) Geeta—6/32 (5) E. R. W. T. Page 312 (6) Quran —2/285

hate you but you must treat all equally. Again and again it has been instructed in Quran that whatsoever is written in it already existed (10/38, 2/91, 5/52, 6/92, 12/111, 20/133, 35/28, 37/36). When the Quran will be preached, the learned will admit that they were conversant with the facts before hand¹. In the beginning they who embraced Islam began to convert their children by force. To put a stop to it an order was promulgated in the second chapter of the Quran "Let there be no violence in religion". All the beings are God's family. He who will be able to do good to them, will be His beloved².

Had such injunctions been reflected in the followers then innumerable glorious memorials and lots of books containing store house of highest knowledge, which was gathered by life-long austerities of a number of saints and savants, would have been preserved. The commandment of the Bible "Love thy neighbour as thyself"³, is basically meant for social and commercial benefits, not religious. So the

(1) Quran—28:53

(2) Study in Theosophy by N. M. Desai

(3) Mark—12/31

Muslim says, to embrace Hindu dharma is an unpardonable crime. He who does it should be killed or kept as slave¹ (Elephin history of India) (2) *Calipha* Omar levied Zizia tax on the followers of other religions. Omar the second thinking it to be light, amended that they can keep only the amount which is required for their livelihood and the rest should be given as Zizia Tax. (3) Immam Hanif was not satisfied with it and advanced on it further and proclaimed an order—he who does not embrace Islam deserves death and nothing else. (Briddgg's frista Vol. Page 349)

Christians do not feel any hesitation or compunction to plunder wealth of the world and pile it for their countrymen. They have colonised in different parts of the world and sucked their blood. This is their history. Only self knowledge can bring prosperity and order in its train. Being inspired with this truth of self, Buddha was ready to sacrifice his own life for saving the life of a kid. There is no place of narrowness in Veda, Puran or Bhagwat of the Hindus. They have always prayed for the welfare of the world "Oh, God let there be all good to the world and evil eliminated"¹. Whenever the Hindus have prayed, they have not prayed for any particular sect, class or country. All the scriptures are replete with such examples².

Narrowness of Jesus

On the otherhand Jesus exhorts "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel"³. "I am not sent but unto the lost sheep of the house of Israel"⁴. Salvation is of the Jews⁵. I pray not for the world but for them which thou hast given me⁶. Christ did not seek converts outside Israel⁷. Hitler also felt that the "Blessings of God is with Germany and not with his enemy."

Conception of God in Dharma and sect

There is a certain similarity between dharma and sect. Both admit and believe in an almighty power ordaining things in the universe. Obedience to it is indispensable, but there is

(1) Yajñ—30/3 (2) Chandī—11/35 11, 35 4/17 (3) Math—X-5,6

(4) Luke—XIX-10 (5) John IV-22 (6) E. R. W. T—P. 171

(7) Encyclopaedia Britannica

difference of opinion about its nature. Sects believe that Power resides in heaven, somewhere beyond this world, and that is formless. But He is qualified and the peremptory Governing power rests with him. He has control over the subtle action. Any action, however surreptitious, it may be, cannot be done without His notice. He dispenses reward or punishment on the day of final judgment. He can be compared with the Yamaraj of Puran. But He is not so dreadful as him because He can bestow mercy according to His sweet will, whereas Yamaraj does not or can not.

God is Bliss Eternal in Dharma.

Dharma has given the epithet of 'Purusha' to that power. He resides in every thing and pervades all. After creation He entered in it¹. One-fourth part of Him is within creation and three-fourth part outlives it². Modern science supports it when it says, "Atom may come, atom may go but the energy will remain for ever". It reports, "It sleeps in stone, dreams in vegetable and wakes in man"³. He is Bliss Eternal⁴. Ordinary being cannot stand this effulgence. Analogically Sri Ramkrishna has described it thus :—having a glimpse of it from a distance Sukdev was wandering fullnaked ; having touched it Narada was wandering as a lunatic ; having drunk a handful of it Lord Shiva is falling flat like corpse.

The sponsors of the sects are stunned by hearing of the sound. They heard—"Let there be light and there was light" They thought that this is the ultimate substance. Once Aryan Rishis reaching this level declared, sound is the creator.

(1) Tait 2/6 (2) Rik--10/90/2 Jaju--3/12,

(3) Jeans (4) Tait 2/5.

They did not stop there and advanced forward to realise it fully.

After realisation they sent a clarion call. "Oh, the inhabitants of the universe and celestial beings ! Hark, I have realised that highest being beyond this ocean of darkness¹. According to the level of realisation such expression has come out. According to the urge of the worshipper, He has manifested himself in various forms². He has been realised as Governor. It is due to his fear that fire emanates heat, the sun gives rays ; Indra, wind and death are engaged in their duties³. On the other hand He has been realised as the dearest of the dear ones such as son and wealth⁴, Sri Krishna says in the Gita—I reveal myself before the devotee according to his prayer⁵.

Devotion is not bound by any regulation

Once a moulavi narrated a story in which the above fact is explicit. Once a sterile couple prayed for a child to Hazarat Mohammed. Out of mercy Hazrat consented to present the appeal before God and asked them to come in future. After some time they appeared again, Hazrat said, "I presented your appeal, but got the reply that you are not lucky enough to have a child." Having been disappointed they left the place. Some days later a lunatic mendicant came to their house for begging. The housewife insisted that he blesses her with a child. The faquir told, "Give me so many handfuls of rice as many children you want." The lady gave him alms seven times and the faquir ran away with the

(1) Shwet—2/5 (2) Rama—Uttar—1/7 (3) Katha—2/5/3

(4) Br. 1/4/8 (5) Geeta—4/11

air of a lunatic. When the lady communicated it to her neighbour, they laughed at her saying that only to exact more alms the mad man gave you false hope. To their extreme joy the householder was blessed with a child by the end of the year. This incident recurred three times during three years. After this they were firmly convinced that they will get seven children. One day they went to Hazrat Mohammed to pay their respect and give this news. They appeared before him and said "Hazrat, you said we will not get any child, but look here, we have got three children and hope to have four more." "Being interrogated, they narrated the whole story. Then Hazarat Mohammed prayed "Oh lord, "You told me they will not get any children and now you have blessed them with children. So, how the people will put faith in me ? God said, "Truly they were not to get them but I, on importunity of a dear devotee, had to condescend." On this Hazrat was surprised and said, "Is there any dearer devotee than I ? The lord said, "You will come to know about him one day". Once a lunatic was crying aloud in the street—God is ill. Blood of the chest of a devotee can cure Him. Crying in this way he went in the assembly of the Hazarat and he spurned him away. He came out in the street and met the aforesaid fakir. The fakir instantly tore his chest and gave him blood. Hazarat heard a heavenly voice,—“You did not give me blood to cure my disease but here you see another devotee who has given it for my sake.” The Hazarat said, “How can one believe that God is ill ? The God said, “This is the mark of love.” In love the power of discrimination is lost, so also there is no fear of death. You asked me whether they can have any children and that devotee prayed that they should be blessed

with children. So I have been compelled to give them children against their destiny."

In scripture it has been defined as *para* and *gauni* devotion or culmination of devotion and devotion of the beginner. A cow faces a lion to save her calf. One becomes mad with joy to get any opportunity to sacrifice for his lover and loses his power of discrimination.

In Dharama God is love.

It may be impractical and impossible according to the reasoning of the philosopher. But all the dignities disappear before the emotion of the devotee. Aristocratic and dignified parents stoop to the whims of their child, but He is mother and father as well. He is father, the Chastiser, as well as loving mother. He is conditioned by the mind and intellect¹ In the Geeta Lord Srikrishna has assured Arjuna again and again—You are my devotee and friend as well². In sect He is accepted as merciful but they cannot imagine Him to be so loving. That love can make the impossible be possible, they can not believe.

All the gods are different aspects of the one

According to Yaska there are three gods—Agni (fire) in this terrestrial hemisphere, Indra (another name, is Vayu) in the aerial hemisphere and the Sun (Surya), in heaven. In the Vedic literature the number is thirty three. In the Rik Samhita the number soars up to three thousand three hundred and thirty nine. The God Aswi is imagined as twin as Castor and Pollux were in ancient Rome. Agni is

(1) Shwet—4/17 (2) Geeta—4/3

the nearest and the Sun is the remotest God. In the opinion of Yaska, Agni is the central figure and in the opinion of Katyana,—all the gods are different phases of the Sun. Agni is the mouth of all the gods¹. He came into being in heaven. Matarishwa brought him in this world. According to mythological story of Greece, Prometheus is said to have brought Agni from heaven to this earth.

Prometheus is the Matarishwa of Greece. Fire cult is very ancient and it was in vogue in India and Persia. It was in vogue also in Egypt and Rome. In the Vedas another name of Agni is 'Pramantha'. It has resemblance with Prometheus. It is also interesting to note that it is Ignis in Latin and 'Ogni' in Slavnik language. First Richa of Rik Ved is the chant to Agni². It shows the prominence of Agni. Dharma has comprehended Him with all phases (aspects), so His names³ are without number. Out of joy parents give their darling child different names. The follower of the path of love attributes different names to express His innumerable aspects. Prahlad said in his prayer, "Oh Lord, innumerable are your names, the same potency is inherent in every name and there is no specific time to recite it". A Hindu does not hesitate to accept as religious and pious an aspirant of any name in any language.

Dharma is Monism

It may be contended that these are nothing but mere assumption of the aspirant. This is true. That He is word or formless or qualified, is nothing but the conception of the worshipper, because none but He knows Him³. Maximus of

1) Yaska 2) Rik -1/1 3) Br. A. 2/4/14

Madaura said, "We worship under many names, as we are all ignorant of his true name"¹. The followers of sects are not ready to accept others who worship God by any other name or form than the ones they know. This is the cause of sectarianism. They claim themselves to be monotheist and call the Hindus Polytheist. In the most ancient time when the whole world was steeped in darkness of ignorance and there was no sect, the Veda proclaimed there is no god but God. There is none second to him². There is nothing but Brahman³; The truth is one; sages call it by various names⁴. The One existent is conceived of as many⁵. One seed, which is the universal self-existence by power of force has dispersed in many ways⁶. The one manifests as many⁷ though He is One, He dispenses the desires of many⁸. In Chandi when Shumbha said to the Goddess Durga, "You are puffed up with vanity though you are fighting with the help of others". She replied—"Oh wretched! There is nothing except my glory in this universe. Whatever you are seeing are my glories. Now see all are entering in me"⁹. One reality manifests as many. All the gods are different limbs of the One¹⁰.

This does in no way act upon the Reality¹¹. As the Sun may appear to be many when seen through different coloured glasses, so does the same Lord appear as myriads of distinct unit through different veils of Buddhi. Buddhi is by itself insentient; it has the property of being illuminated by the

(1) Estlin Carpenter, comparative Religion (1916) P. 35. (2) Chhand 6/2/1. (3) Chhand 3/14/1. (4) Rik. 1/64/46. (5) Rik. 10/114/5. (6) Rik. 129/1/2. (7) Khata 2/2/12. (8) Katha 2/2/13. (9) Chandi—10/5 (10) Sanhita—. (11) Rik —6/4/45/16

all pervading consciousness of the Lord. Just as the moon, made luminous by the sun, appears like an independent luminary, so does Buddhi at the touch of the all pervading consciousness of the lord, appears to be a distinct conscious being. The source of consciousness is none other than the Reality. A replica of the original source of light is seen within one reflecting medium and that is called an image. A sheet of water, for instance, refracts the sun rays, i.e. turns the course of the rays in a different direction. This produces an impression that the rays are coming straight from the water.

Of course all these references of the Shastras do not and cannot describe Parabrahma as He really is. They are at best suggestive hints of the great transcendent reality. Just as the expression 'What roaring waves' can not make one, who has not seen the sea, visualise it, so also all these expressions of the Shastras cannot make one comprehend what Parabrahma is like. The one without a second, Omniscient, Omnipotent and the Sustainer is worshipped¹ at all times. All are effected in this way—One is Bibartanbad (Theory of evolution) another is Parinambad (Theory of transformation. There was no everchanging and fleeting Jagat (universe), No Tanmatra², no aerial region and not even that by which space is sustained. What was there at that time, Pervaded by what, Sustained by whom; was there water?³. None can say with precision whence this manifold creation has

(1) Nirukta, (2) Elementary (Sukshma) Bhutas; which are exceedingly fine and are also known as Tanmatras. The word 'Bhuta' literally means what has come into being, an entity as opposed to the unmanifested (Avyakta). Tanmatra means 'That alone' hence it stands for an elementary Bhuta. (3) Rik 10/129/1

proceeded? Even the gods appeared after creation; So who knows whence it came? More rationalisation will lead us nowhere, since this fact is beyond the scope of one's understanding. Primordial nature was covered by darkness. The whole universe was in an inscrutable state. All pervading nature was covered by Void. Something came into being by dint of conscious austerity¹. This was the beginning of the creation. It cannot be said to be existent or nonexistent². The advocates of Parinamvad expounds that as all the earthen pots are made of clay, all golden ornaments of gold and all steel implements of iron; so also are the various contents of the universe made of Him as the material. As the foams, ripple and waves are modifications (Parinama) of the sea water, so are all these of Him. According to this school God Himself has literally become this universe by His will and rules it from within as the Antaryami (immanent in all). The whole creation is his body. This is what is known as Parinamvad, upheld by the Vishishtadvaita School. All the Bhakti (Love) cults of our day are more or less in line with this view-point.

The advaita (Non-dual) school of Vedanta, on the other hand, holds that it is not a case of actual transformation. Brahman is changeless and immutable and He remains so throughout eternity. The universe is not a real projection, but an apparent one (*Vivarta*). He merely appears as all these. The names and forms through which He appears as distinct entities, are illusory. They have no permanent existence

(1) Rik.—10/11/129/3 (2) Geeta—13/12

Primus Manifestation

The illusory names and forms become manifest through His mysterious power known variously as *Avyakta Prakriti*, or *Maya*. This power is of the nature of Nescience (*Avidya*), *Avarani Shakti* (The power that veils) and *Vikshepa Shakti* (The Power that projects). The former hides the Reality and the latter makes it appear as something other than what it really is by throwing out illusory names and forms. Thus, according to this school, the universe has only a relative (*Vyavaharika*) existence and not an absolute (*Paramarthika*) one.

A rope is sometimes mistaken to be a snake. Due to *Avarani Shakti* it can not be recognised as rope and due to *Vikshepa Shakti* it appears to be a snake. Through the influence of *Avidya* terror continues as long as it is taken to be a snake. Due to ignorance a mirage is taken to be water. As long as the substance by which all are covered is not visualised, variety is seen. This is known as *Mayavada* (illusion). It may also be defined as *Brahmavada* because there is nothing else but *Brahma*.

Those who cannot comprehend this theory call the Hindus polytheists. But a scrutiny will prove that the Hindus believe in a formless transcendental one, whereas the critics believe in a grosser form. The Process of creation is a dvancing from the unspeakable transcendental state towards a grosser state. Such conclusion has not been arrived at in one day.

It is the out-come of long scientific research by Hindu Rishis. The Rishis were amazed and over-awed to see the grandeur of creation around them and an inquisitiveness arose which led them to question—whose glory is this?

They wanted to offer their homage to Him and were eager to know whom they should adore with love¹.

Hymn Mantra

As a result of long persevering and untiring research, they realised that there is a primordial cause of all these phenomena. Effect is always followed by cause². At first Mantra was discovered. The etymological meaning of it is—that through which emancipation is achieved when contemplated upon or it is the cause of success³.

Atomic theory

The Atomic theory revealed to the rishis after protracted and incessant toil of many long years. They found out that the Atom is also an effect and not the cause or primordial entity⁴. This was the subject for research of Rishi Kanad. Advancing further and further, soaring up higher and higher, one day the Hindu Rishi attained beatitude, realised that ocean of effulgence of bliss and in ecstasy invited the whole universe to enjoy this bliss⁵.

Rishi Uddalak assured his aspirant disciple Shwetaketu—Thou art that⁶. A multibranched peepul-tree lies dormant in a tiny seed in the form of unseen energy. It is this energy that manifests itself in due course as the tree. It is verily the cause that manifests itself in due course into being. The tree may well be said to be residing within the seed in an unmanifested causal (Karana) State. So also the seed of creation remains dormant in the Atom.

(1) Yaju—13/4. (2) Sankhya—1/111. (3) Mananat trayate is Mantra

(4) Sankhya—5/88. (5) Shwet—3/8. (6) Chhand—6/8/7

Hiranyagarbha, (Cosmic golden egg)

That incomprehensible enormous reality is the greatest, subtlest of the subtle, farthest and at the same time nearest of all and residing in the core of the heart of the beings¹. This celestial incomprehensible state was just before the creation. There was only one entity resplendent in his own glory, a nugget Brahmanda. He is referred to by various names such as Hiranyagarbha, Sutra Atma, Apra-Brahman Mahat-Brahman, Prana. The creation is made out of it; Hiranyagarbha is the first and foremost manifestation of that unmanifested One. Thenceforward this Vibration is in motion in its finest state in that enormous entity. Manu Samhita reports about the process of creation—"In that primus state it was Tamasa, state of darkness in which nothing can be seen or perceived, noticed or contemplated, as if, it was in a sleeping state². Out of that originated incomprehensible cosmic body³. It was still incomprehensible and eternal, Hiranyagarbha emerged out of it. This empirical phenomenon is the condensed form of Hiranyagarbha. It is prone to manifest itself suppressing the opposite and unreal. This natural agitation is called Vibration of Parna. By intuitive Knowledge the Rishi realised it to be conscious energy.

The Shastras assert—there is nothing but Brahman. All are Brahma or its projection. The Upanishad states that at first there was Atma. It was the next manifestation of Brahma.

The word—Atma suggests energy. The root 'ata' means projection. The dictum of the Rishies is : "Know Atma or thyself". They realised that energy. According to scientist,

(1) Mund.—3:1/7 (2) Manu.—1/5 (3) Manu.—1/7.

Atom is the ultimate ingredient of this gross universe. The close resemblance between these two words Atma and Atom is very interesting. Atma is always expanding, kinetic, mobile and projective. In an Atom the Electrons are moving round the nucleus. The root '*Gama*' of the word *Jagar* also denotes this moving energy.

The operation in the Atom is not the Primordial cause of creation. This operation in motion, in its finest form, is the first manifestation of creation in the attraction and repulsion of static and moving points. This Atma or Brahmanda is lashed out from this attraction and repulsion. In an Atom too, negative electron comes to the positive nucleus and turns back from the neutral zone. This is the structural anatomy of the atom. Science is still advancing. Will there be any inconsistency if it is suggested that the word Atma used in the science of the Rishis has been transformed into the word Atom of the modern science?

Shiva and Kali

The image of Shiva and Kali is prevalent in this country from time immemorial. Kali is dynamic and Shiva is static. Kali—Black) want of all colours and Shiva (White)—conglomeration of all colours. Kali—dynamic and vacillating; Shiva—Static, immovable. Form emerges out of conjunction of the seed of these finest vacillating and static units. Two units are necessary for creation.¹

Shiva and Kali are the portraits of diametrically opposite symbols. The word Kali is derived from the root '*Kala*' meaning motion and enumeration. She is active and dynamic

(1) Manu.—1/56. Prasna 1/4. Brihad 1/2/4

and Shiva is derived from the root 'Shee' denoting resting place of all or refuge of all. He is also the resort of even Kali. This operation of the static and dynamic is seen in an "Atom". In the middle there is static nucleus and around it, electrons revolving with tremendous speed. Manifestation is feasible because there is opposition in the Atoms. When this consistency gives way substance is metamorphosed or the body of a being is destroyed. Kinetics or the incessant operation of energy is going on in an Atom.

Different operations of the same energy

Energy operates in three ways - attraction, pause for sometime, coming near and again repulsion. This attraction, pause and repulsion are the causes of creation¹. They are the three aspects of the same energy. It has been clearly defined in Brihadranyak and Geeta corroborates it². This is the source or origin of Hiranyagarbha or Brahamanda. The root 'AM' of the word 'Anda' means sound, motion or energy. This Kinematic of attraction and repulsion is incessant in elliptical route. This is somewhat like magnetic force. Technically it is called lines of magnetic force. In the manifestation of creation this is detected. The rotation of the earth also takes place in an oval shaped orbit. The Electrons in the Atom rotate in this order. Then the Hiranyagarbha may be defined as the first finest manifestation of Kinetic and sonorous primordial cause.

Shabda (Word, sound) Brahma

A tremendous sound is inherent in energy. In the scripture it is called "NAD". The Vedanta Philosophy reports, the

¹ 1) Sankhya-2:9 2) Geeta - 9:8

contact is never without sound¹. There are variety of sounds. But all are not audible. The science reports—Sound waves having frequencies below twenty thousand cycles per second is audible. Sound of higher frequencies that is, Ultra-sound or Supersonic sound and sound below sixteen thousand frequencies are not audible. Wave of the sound is never destroyed. It floats in the Electro-magnetic wave. Modern scientists asseverate that they can hear it by the help of Micro Wave. The world famous astronomer, Sir Bernard Lovel reports that he has detected the sound of thousands of crores of years with the help of Micro-Wave². The bat finds out its safe direction by the help of such inaudible sound. The bat can create a hissing sound of high vibration. If it rebounds then it can understand that there is some barrier before it.

Sound is the gross form of Energy

On analysis it is clear that at first there was only Hiranagarbha³. The next stage is five *Tanmatras Shabda*, (*Akasha*) *Sparsha*, (*Vayu*), *Rupa*, (*Tej*), *Rasha* (*Ap*), *Gandha* (*Kshiti*). The next stage are five gross elements. This should not be confused with what we mean by ether, air, fire, water and earth. The *Tanmatras*, are far more subtle than these and belong to a different order. The analytical approach of the Hindu Rishis is altogether different from that of modern science.

These *Tanmatras*, however do not emerge all at once out of *Avyakta*. *Akash* comes out first, a portion of it transforms itself into *vayu*, a portion of which again transforms itself

(1) Vedanta Sutra 1/1/5/

(2) Pranab Jaistha—1383

(3) Yaju 3/9/9. Nirukta 2/4/14

into *tejas*, from *tejas* in this way comes out '*Ap*'. and from *Ap* *Ashiti*. The illuminating portions of each of the five elementary *bhutas*—*Akasha*, *Vayu*, *Tejus*, *Ap* and *Kshiti*—build up respectively the subtle senses of knowledge corresponding to the ears, skin, eyes, tongue and nose (*Shrotra*, *twak*, *chakshu*, *Jihva* and *Nasika*).

First of the order is *shabda* or sound. Some spiritual practitioners who attained an exalted stage can hear such sound. It has been recorded as Music of the sphere in Greek mythology. In the opinion of Panini, the outstanding famous grammarian, alphabets are the transformed form of some such celestial sounds which he described as the sound of the tabor (*Damaru*) carried by the lord Shiva, the God of the gods. Some of the assiduous aspirants ascending higher and higher, were dazed and stunned hearing this sound and took it to be the fundamental truth or ultimate reality. They exhorted, 'Worship the ever milching cow of speech.' They prayed—May the goddess of speech being propitiated by prayer, come to me.¹ Except gifted powerful soul, a little touch of that enormous bliss makes one dazed. Some fortunate Rishis surpassed this stage. They ascended to such a stage wherefrom the speech recoil along with the mind.² Energy is transformed into gross element through evolution and revolution. The first manifestation of those five gross elements is space. Sound is the attribute of space.³ Sound was not audible before that. The first gross form of that unperceptible reality is sound. It is called *Nad Brahma*. Some assert that this is the ultimate reality. The *Bible* claims 'Word is God'.

(1) Mimamsak (2) Taittiriya 2/9 (3) Geeta 7/8

But the audible sound is gross and qualified, before that it is not perceptible by the senses. Specially gifted aspirants can hear it. This is called divine eye or ear.¹ Sri Ramkrishna says that the aspirant who surpasses this stage does not come back; after some time his body falls off like a withered leaf. If any chosen aspirant comes back he cannot describe that stage. So some have described this stage as the ultimate reality.

Chhandogya Upanishad narrates "Some devotees received sermons of knowledge. They tried to find out the source of sound but could find nothing except a tree or a bull around him and thought that they are the source of sound". But this was not the case. It was coming from the sphere, the gross form of qualified Brahman.

There is another class of audible sound in the sphere. In this age of radio and tape recorder everyone knows that sound is indestructible. Some sounds are *audible* and some are not, depending on the power of the apparatus.

Attaining that stage of beatitude, the devotee, with an urge for the welfare of the universe, and excessive joy, sends forth this message to the universe. Devotees of this rank almost always speak in the same tone. These messages are floating in the atmosphere and will never be annihilated. Those who can sublimate *themselves* to the stage of the speaker, can hear this message. In mythology it has been ascribed as divine voice. These are the stages of realisations. Aspirants of *rigorous* austerities know that one has got to reach that beatitude by passing through this stage. This is only the stepping stone to that goal. They did not repudiate or hate any one.

(1) Geeta—11/8.

They have encouraged them to proceed further. Some people of shallow knowledge, thinking of themselves as all-knowing, criticise the Hindus as image-worshipper. When the sky is covered with clouds, the ignorant say that there is no sun, but the prudent knows that there is the sun behind the clouds though it is not seen.

Those half-baked charlatans thought that the Hindu Dharma will be blotted out, if the temples were destroyed. Once image-worship was in vogue in Italy. With the hope of fulfilment of certain desires, the devotees used to promise some offerings to the deity. In case of disappointment they would break the images; but the Hindus never break the images of their deity because they know that they cannot hit the person, to whom they have offered the oblation. Whenever a Hindu pays homage to any God, he describes him as creator, governor and destroyer of the universe or omnipotent and omniscient. They know all are different aspects of the same Supreme God. The Hindus are not idol worshippers. They worship the ideal. They know that there is consciousness in every being. Wherever there is any glorious manifestation, they pay their homage.

Shiva Linga

Sri Krishna said, "Know every such creature as is glorious, brilliant or powerful to be a manifestation of a spark of my effulgence¹." They worship anything whichever reminds them of that ultimate Reality. Among all image-worship, that of the Shivalinga is the special target of criticism. It is claimed that the Hindus are following the cult of phallus worship which was in vogue amongst some primitive clan.

(1) Geeta—10/41.

Taking it for granted that it might have been so in some agelong days, it is absurd to maintain that now-a-days it has any connection with it or carry any memory of it. As Eucharist ceremony may have some connection with some ceremony of the cannibals, but now-a-days, it does not carry any memory to that. Through vicissitudes and evolutions it has now come to such a state that it infuses high spiritual inspiration in man.

The Shivalinga is infused with a sublime philosophy and imagery. Once Brahma and Vishnu saw an effulgent pillar. They tried to find out its origin and end, but could not. Some are of opinion that the Linga is the imitation of the burning flame of fire on the altar of sacrifice. In ancient times, sacrifice was the only religious rite ; with the change of time it was replaced by this image. Some are of opinion that every thing merges in it, so it is called linga¹. God Shiva is said to be the god of destruction. He is said to be the greatest of the gods. He is immanent in every thing. So any effigy is considered to be His image. Sometimes, even a piece of stone is worshipped in his name. Linga has different names—Pradhan, Prakriti etc.

Modern scientists accept that energy is in everything and that is indestructible. 'The atom may come, atom may go but the energy will remain for ever. According to the manifestation of this energy things and beings are classified as sentient and insentient. The scientists agree that it sleeps in stone, dreams in vegetable and wakes in man.'

(1) Layanat linga iti Uchyate.

**Not only followers of Dharma but others also
worship idols**

The influence of image is such that those who do not feel any necessity of observing the religious rites also worship the image in the name of hero worship. They do not rest satisfied with garlanding the leaders but over and above, they garland their conveyances more profusely. In order to satisfy their emotions, they cover the burning ground or grave with garlands and bouquets and even their statues and portraits are being garlanded.

Offering of chosen object to the beloved

Some are of opinion that gratitude is the source of worship and adoration. Some think that we have got everything by the mercy of God. So they want to offer their best to Him. There runs a story in the Christian World. A Juggler wanted to demonstrate his legerdemain before Christ. When he put his proposal before the Bishop of the Church, he reprimanded him and drove him away scornfully. But this behaviour could not check his earnestness. One day he managed to enter the church surreptitiously and concealed himself in it. When everyone left the Church and it was locked up from outside, he began his demonstration before the altar of the Christ. At last he was detected and driven away. But the Bishop noticed that Christ has turned his face back. The Bishop was alarmed and called back the Juggler and requested him to demonstrate his feats. A devotee wants to offer his chosen object to the beloved God. So if the artists want to pay homage to God through their art then there

cannot be anything wrong. The artists express the best of their ideal through their art.

Everyone is an idol Worshipper

On the other hand it is rather strange that those who oppose idol-worship take recourse to it more ardently. Lord Buddha opposed image worship, but his followers have introduced innumerable images in their sect. They began to worship Yakshini, Dakini, Yogini. A number of mounds have been built upon the remnant of his body. Also in the Christian sect, Madonna, Madonna with a child, angels, saint and some others have established their places. It is difficult to understand the distinction between praying to these symbols and worshipping minor deities as symbols of the Supreme. Once a Muslim gentleman proposed to Swami Dayananda "You may not have any objection to join our order as you are a votary of the formless as we are". The Swamiji retorted, "Your idol is bigger than that of the Hindus, as you pray before the grave and meditate on Kava Mosque in time of prayer. This is also image worship."

Ajan Dev and Karma Dev

In the Vedas deities have been classified into two classes ¹ Those who are gods by origin are the Ajan Dev and those who have attained divinity by austerities or singular meritorious acts are called Karma Dev. According to some Sukta the twin Ashwī, Vivaswan and Saranyu's children are the children of Rudra, and Sindhu². They earned divinity by dint of meritorious deeds. Most probably the Muslim

(1) Tait-2/1/2.

(2) Rik-5/75/3 ; 1/46/2

devotees invoke the blessings of these *Ajan Devas* before prayer. So it is called *Ajan*.

What a violence broke out on the remnant of the mortal body of the prophet. Very recently, with what amount of enthusiasm, grandeur and splendour a tooth was brought from the foreign country. Is this not image worship? Meditation on the unmanifest is difficult for those who are centred in the body¹. Those who practise it, take recourse to strange fancies to satisfy their emotion. One should know for certain, that the name and form are not part of reality². "He is the only reality in the unreal"³. "He is immutable and indefinable"⁴. One reality is adored and praised in various ways"⁵.

The door of knowledge is closed hence these squabbles and wrangles

What is the cause of this ignorance?

The sponsors of the sects have exhorted that their commandment is the final truth. Thus they have closed the door of knowledge and the path of advancement has been restricted. Nobody has any power to scrutinise or challenge it.

In Dharma there is place of faith no doubt, but the door of knowledge has not been closed. The Geeta reads— "If you prostrate yourself at the feet of the wise, render them all forms of service, and question them with a guileless heart, again and again, those wise seers of truth will unfold that

(1) Geeta—12/4

(2) Br. A 3/8/8.

(3) Shwet 6/13

Katha 2/2/13 (4) Geeta 2/18, 2/25

(5) Nirukta 7/4.

knowlegde to you"¹. This kind of freedom has given rise to six systems of Philosophy. Every scripture starts with a dialogue between the preceptor and the disciple or a devotee. They have reached the sphere of knowledge after fulfilling the inquisitiveness of intellect. In the opinion of the lord Krishna—the best is the man of wisdom, as he is constantly established in identity with God and possessed exclusive devotion². The scripture relating to Dharma has warned with an admonition—one defies Dharma, when one acts according to the letter of the scripture without any discrimination. Want of this freedom has given rise to orthodoxy in the sects. In a theocratic State, when religion lord it over the royal power, whoever wanted to step the threshold of intellect was severely punished. The sad tale of Gallilio is an outstanding example of it. This closes the doors of advancement of the human society for ever. Radhakrishnan observes dogmatism, whether in religion or politics or social thought, is inimical to human freedom and progress³. The orthodox believes that to enlist a name by hook or by crook or by temptation or per force is enough to be religious. If you can put a stamp of some sect, the duty is finished. The Hindu dharma does not consider this kind of stamp as having any connection with religiousness. Radha Krishnan remarked—Hinduism and Buddhism do not work from outward to inward but work from within outwards. They do not change the label and wait for a change in life, but change the life while retaining the labels⁴. They do not hate any one seeing the label. Count Harmann Keyserling

(1) Geeta—4/34 (2) Geeta—7/17.

(3) E. R. W. T. Page—325 (4) E. R. W. T. Page 336.

writes—I have not met a Hindu or Buddhist, who wanted to convert any body or who despised any one because of his superstition¹. The Hindu knows it very well that the heart cannot be changed in the twinkling of an eye. One who practises rituals without the sanction of the heart becomes inimical to religion. He deviates far and far away from the path of religion and the very goal of dharma is lost. Such a person loses his power of discrimination and a selfish man of keen intellect can confound and use him as an instrument to serve his own pernicious end. A class of such vicious people has always misguided those of simple faith, inventing interpretations at their sweet will. History is replete with such examples. The African explorer H. M. Stanley, when he inspected the original Maximgun, said—"what a splendid instrument for spreading Christianity and Civilisation among savage race of Africa². Does it follow that we have the best religion simply because we have the most efficient military machine?"

It is not that there is no spirit of catholicity in the Quran. But because of self-interest it has been kept out of the range of the people of simple faith. When the neophytes began to convert their children perforce then it was promulgated—Let there be no violence in religion³ and those who believe in God and His apostles and make no distinction between any of them, unto those will we surely give their reward⁴. He who slayeth a soul shall be as if he had slain all mankind, but he who saveth a soul alive, shall be as if had saved the lives of

(1) E. R. W. T.—Page—314. (2) E. R. W. T.—Page—341.

(3) Quran—II Chapter (4) Quran—28/53 ; 2/285

all mankind¹. The Quran has propagated the doctrines which were already existing². Mahammad is a prophet and there were many predecessors³. Some apostles have we sent whom we have formerly mentioned unto thee; and other apostles have we sent whom we have not mentioned unto thee⁴. The Quran clearly exhorts all the creatures are God's children. Those who do good to them are His favourites.

But afterwards the perverted ones have been elevated to high position in the society⁵. Radhakrishnan remarked—"They tell more of the faith of the church than of what Jesus actually said and did." We find in the Gospels not so much facts of history as the fancies of the devout⁶.

**The dogmatists demand Truth is with them and all else
are false**

The man is a rational animal. He is born with the inquisitiveness of how and why; lacking it, he becomes a brute or inert object. As such he is not a man in the true sense of the word. With the increment of this inquisitiveness, man advances in civilisation. When a man has to enlist his name in a party on the point of sword, he cannot remain happy or loyal to it. He always tries to get out of this bondage. Hindu Dharma is dynamic and always evolving. The supreme truth transcends the regime of intellect⁷. It is not altered by time and space. It is out of the jurisdiction of rules and regulation. On the attainment of that state, a man earns unlimited energy. The Lord Sri Krishna declares—

(1) Quran—6/5/32 (2) Quran—10/38; 2/91, 5/52, 6/99

(3) Quran—4/15/145. (4) Quran—6/22/163.

(5) Study in theosophy by N. M. Desai. (6) E. R. W. T.

(7) Geeta—10/40

"There is no end of my divine glories¹." Many have been invented, still there is immense possibilities of more inventions. Howsoever men approach me, even so do I seek them"². Sri Krishna says—I embody myself forth and preach religion befitting the age³. So there are so many varieties of doctrines in the Hindu Dharma. But the aim of all is one and the same. Every one is advancing towards that aim according to one's capacity and choice.

Varnashram Dharma

To ensure the freedom in mundane and specific life to every one Hindu Rishis introduced Varnashram Dharma. It was meant for encouraging everyone, irrespective of whether he was high or low, to help one advance towards the goal without embarrassing others. The Hindu Dharma recognises the spirit in man as his real entity and in this respect all are equal before its eyes. Caste is diversity of vocation and the highest aim of life is to transcend this diversity by selfless service. The scheme was prepared to unite first the heterogeneous population of India with a far reaching aim to be applied to whole world which could be united in one common Economic, Social, Cultural and spiritual bond. It is a frame unto which all human beings can be accommodated according to their vocation, aptitude and temperament.

There are two parts in it.—One Varna Dharma and the other Ashram Dharma. The basis of the first one is that every human being must try to fulfil the law of his development. We must try to develop ourselves gradually from the

(1) Geeta—10/41.

(2) Geeta—4/11.

(3) Geeta—4/7.

point where we are, instead of wasting our energy in following those which we are lacking.

The scriptures warn 'desire' is the root cause of 'sorrow'. Mere will does not enable us to subdue it. To fulfil this purpose the desires of man are directed into a regulated pattern of family life and public duty. This institution is intended to check the liberty of each by the need and necessity of all. Selfdenial is the only way to gain undisturbed wealth and enjoyment. Sense of duty and responsibility controls the pursuit of both pleasure and profit (Kama and Artha). One who follows the law of Karma, strictly with a disinterested spirit, attains the highest goal. In matters of internal administration every Varna was independent of the others. This scheme takes account of the need of the society as well as the interest of the individual. The good of self with full attention to the good of the society is the governing principle of the caste system. All of them serve God's creation by their own capacities—The Brahmins by their spirituality, Kshatriyas by their heroism, the Vaisyas by their skill and the Sudras by their service¹.

The first, i.e. Varna Dharma can be defined as duty towards collective life, and the second, duty towards individual life. The education of the individual soul is arranged through the scheme of Ashramas or stages of life and Varnas or classes of men. The Ashrama is the training period of equipping oneself with requisite efficiency for discharging the duties of the Varna Dharma. Most people climb up the ladder to the spiritual height step by step. Few can fly from the bottom to the top by one bound. The Varnashrama

(1) Bhag—3/6/34; Geeta—18/46.

or the discipline of the classes and stage of life is the Hindus' device for the gradual improvement of human nature.

The word "Ashrama" comes from the root which means to suffer. Without suffering there is no progress; without death there is no resurrection. The more we die to ourselves, the more do we live to God. Four stages are distinguished in the life of every Hindu, of which the first two are those of Brahmachari or student and Grihastha or house-holder. The last two stages deal with the retirement of life, in which the individual becomes a servant of God and of humanity. Self expansion is the aim at this stage. The first is intended to build up the psycho—physical constitution of man. The building of the body and training of the mind are the principal aims of this stage. Social sympathies are cultivated by assistance on poverty for all students, whether they are the princes or sons of peasants. The kind of education that is to be given depends on the needs and capacities of the boys. The boys of high and low family had to live together and thus cultivate a spirit of nationalism. When this stage of apprenticeship is over, the student becomes ready to bear the responsibilities of the family.

The man is not man alone; his wife and children are part of him. Everyone is expected to discharge his duties towards the world. Wretched is he, who abstains from social service and pursues life merely for selfish pleasure¹. We are all interdependent to one another and should live for one another; the individual for the family; the family for the community; the community, for the nation and nation for the world. The second stage of the house holder assures

(1) Geeta—3/16.

the unity and oneness of humanity, or self-expansion, through rendering duties to the society and thus attains the final stage. There was no question of high or low¹. Those who were performing their duties most sincerely, were considered the best, and were eligible for Moksha.

There are some, who criticise the institution from the platform of so-called modern knowledge, who do not realise that in no other country than India, where peoples belonging to different races were brought together in harmony. Taking this classification to be the root cause of differences and dissensions, they are trying to build up a classless society. *Prima facie* it may appear to be a good contention but we know that man has been classified in various ways by many. Among the Persians there are four classes—Atharnan, Rathastaran, Bastriyakshan and Hutokshan. Socrates spoke of three classes—leader, artisan, labour. There were two classes in Rome—Patrician, Plebeian. Ayurveda reports that men differ according to Wind (Vayu), Bile, cough and Allopathy distinguishes men in respect of the glandular secretion of Hormone. Classification of Homeopathy depends on—Scurvy, Syphilis and Sychosis. Those who are talking glibly of classless society are creating new classes in economical and political basis, which are more injurious and dissipated, rooted in selfishness and malice. Some unprejudiced foreigners could grasp the true value of it and spoke of it highly. "The Varnashram Dharma has been useful in promoting self-sacrifice, in securing subordination of the individual to an organised body, restraining vice, preventing pauperism². So exploitation was unknown to the society and class war was

(1) Rikved—5/60/5.

(2) M. Williams.



conspicuous by its absence". Historian Vincent Smith, who scoffed at many institutions of the Hindus observed, "Caste is an extremely conservative institution and has done much to preserve Hindu tradition. It has also secured the hereditary passing out of Arts and Science from father to son". Thus there was no have or have-not as a seed of class war and art and industry thrived so much that India could export commodities to the different parts of the world. It had a vast market due to its quality and quantity."

Now-a-days⁽¹⁾ that which is in vogue, in the name of Varna-shram Dharma, has no basis. The society has been divided into innumerable classes. The Geeta points out that there are only four Varnas based on natural aptitude and vocation⁽²⁾ and there are only two classes of persons, divine and demoniac (Asura)⁽³⁾. The Standard of classification mainly depended on the predominance of reason, emotion or will. These correspond to three gunas or qualities of Sattwa, Rajas and Tamas—strictly speaking Tapas (individual effort), Srutam (The cultural *environment*) and Yoni (heredity). The society is so degenerated now-a-days, that there is no one to examine the first. As for the second, it depends on home influence, which in turn depends on the third, birth which agrees with the principle of re-birth and Karma accepted by the Hindus.

Those who introduced it, intended that though these principles were laid down, the guiding factor should be the spiritual character. Manu declares that an individual practising the ways of the good and leading a pure life can over

(1) Geeta 4/13. (2) Geeta—16/6.

come the effects of heredity¹. According to Mahabharata the test of regeneracy is not birth, nor learning but only conduct².

The system is flexible

Manu admits the possibility of ascent and descent³. Rules for change of caste by gradual purification are also mentioned⁴. Narada advises Yudhisthira thus,—“If the prescribed mark is noticed on another Varna, then determine the caste by that mark.”⁵ When the so-called civilised nations conquer a country, they either exterminate the conquered or reduce them into serfs. But the Hindus try to refine them by gradual training and proper employment of the forces of Tapas and Srutam. In special cases, individual and groups changed their social class.

For instance, Viswamitra, Ajamidha, Puramigha were admitted as Brahmins and composed Vedic hymns. Yaska in his Nirukta tells of two brothers who were thus elevated—Santanu became a Kshatriya king and Debapi a priest. Kavasa, the son of a slave girl was appointed a priest at a sacrifice.⁶ Janaka a Kshatriya became a Brahmin.⁷ The Bhagawata tells of the elevation of the Kshatriya class named—‘Dhastu’ to Brahmin-hood. A born Shudra can elevate himself, by good conduct, to the highest status⁸. Patanjali refers to Brahmin kings and Manu to Shudra rulers. Bajra,

(1) See also Maha Bharat Bana Parba—C/H-2/16.

(2) Vritam eva, Mahabharat Bana—C/H-314

(3) Manu—10/65 ; 6/91/92.

(4) Manu—10/57-65.

(5) Bhagavad—3/11/35.

(6) Aitreya Brahman—2/19.

(7) Ramayana Balkanda—51/55

(8) Mahabharat Aranya Parba.—3/75-84.

Suchika upanishad holds that many who were born of non-Brahmin women, had risen to the rank of Brahmin, and a famous verse of the Mahabharata mentions, that we are all born Brahmins, but happen to belong to different classes on account of our conduct and occupation. This process of development of the original tribes has been going on slowly and unobtrusively, through the natural attraction of the higher ideal.

Special concessions to the Brahmins

The brunt of attack against the Brahmins is that they formulated the laws, so they have reserved undue concessions for them.

But we must try to understand who these Brahmins were. The more an individual ascended the rung of the ladder, the more rigour was prescribed for him and he had to shoulder more responsibility. The legend of St. Christopher, who undertook to carry the Christ child on his shoulder across a stream, is applicable to us all. The deeper he entered into the water, the heavier became the burden. By spiritual discipline, spiritual knowledge a shudra should strive to become a Brahmin. The Brahmins possessed no vested interest and they had to lead a life of compulsory poverty. According to vedic verse, blessed is the land, where the creative thinkers, philosophers, men of highest wisdom have got full freedom. This is the first and foremost condition of progress¹. Bertrand Russel, in a brilliant article in the century observes that "Without freedom the man who

(1) Yaju-Ved—20/25

is ahead of his age is rendered impotent." The considered conviction of one wise man is more worthy than the opinions of a myriad of fools¹. An individual, though born of a Brahmin, without rigid life is called, a *Brahma Bandhu* (Friend of Brahmin). *Atri samhita* tells about ten classes of Brahmins—*Deva*, *Muni*, *Dwija*, *Raja*, *Vaisya*, *Shudra*, *Nishada*, *Pasu* (Animal), *Mlechha*, *Chandala* and *Bipra*. Though born of a Brahmin, one should be classed according to his conduct by the least possible default.

Though the Brahmin has been immuned from various defaults but *Manu* has instructed—"A pure soul is polluted by an insignificant default and the degraded one is not polluted by hundreds of defaults ; a drop of cow urine spoils a jar of milk but nothing happens if it is poured in butter milk. The punishment prescribed for *Shudra* for particular defaults, would be sixteen times multiplied in case of *Vaisys*, and thirty two times in case of *Kshatriyas*, and in case of a Brahmin it should be sixty four times or twice or four times than that².

Varnashram Dharma only solution of Class-Conflict

There are four classes of men in the human society. *Hindu Rishis* classified them on scientific basis. As long as the ideal was intact, the society remained united and integrated. The present anomaly is due to the absence of that ideal. If the ideal is inculcated again, the society will be integrated, and work again as one unit. The world will be able to find a real solution to the problems of class struggle

(1) *Manu*—12/113. (2) *Manu*—8/337, 338.

which is of great concern to the lovers of mankind. This ideal knows no demarcation in society, group or country. Now a days all the movements are sponsored with the aim of exacting rights and privileges. So every one, like a nagging child, is wrangling and elbowing ones way, to acquire the highest position. The question of duty and responsibility has been dealt with in Varnashram Dharma, where all rights and privileges are received through one's obligations. If the society be inspired by this ideal, then only the great will be in the high positions. There will not be any competition for it.

Freedom in practice is not the fountain head of communalism

Some assert that various practices are in vogue in the Hindu society and as a result it is divided into many classes ; that variety of communities inevitably gives rise to differences dissensions and weakness, that because of the absence of this kind of differences, integrity is easily reserved in the sects. Let us prima facie see how much water does this contention hold. The sects are not free from such strifes. In the census report of 1901 A. D., 55 sects and sub-sects were recorded in the Muslim Society¹. Their difference is more deep and relation more strained, than the Hindus. The whole of Hindu society is guided and conducted by a single law. On the other hand, the sects of the Muslims have separate

(1) SHIA—Ashna, Asariar, Ismalia and Zedia.

SUNNI—Hanafi, Mahfi, Sufeyee, Hanbalishi, Motazila, His excellency Agakhan is the Spiritual preceptor of the Khoja sect. The party of Dauji Borra does not obey him. Mollaji is their Spiritual preceptor.

laws¹. The sanguinary mentality in the Shia & Sunni persists even in this age. The Ahmadia has been ostracized from the Muslim society.

There are following sects in the christian society (1) Baptist, (2) Methodist, (3) Trinitarian, (4) Unitarian, (5) Ritualist, (6) Evangelist, (7) Catholist, (8) Protestant, (9) Presbyterian. They always bear belligerent attitude against each other. When Dharma is misappropriated to gain material interest, instead of self sublimation and realisation, then and there struggles and strifes come into being. It has nothing to do with the Dharma. In the Mahabharat it is stated—When a Dharma stands on another's way, that is no Dharma at all. Every one has his own liking and disliking, according to his innate nature. These cults have been devised, to make spirituality approachable to all. There is nothing wrong, to begin within any of them, but when one sticks to it until death then it means that no progress has been made. On the attainment of true knowledge, the demarcation gives way. The demarcation should be expanded and merged into infinity. The hedge is necessary for a sapling but it is not so for a grown up tree. A life is futile if one cannot enter into the fold of Dharma, after beginning religious practices in a sect. All the great men of the world speak in the same tone, but the followers have created belligerence amongst them. Shree Ramkrishna observed that there is no animosity

(1) Sir Dinja Fardunji Mullah, the Judge of privi council said—"The Mahammedan law applicable to each sect or sub-sect is to prevail as to litigants of that sect or Sub-Sect. The Sunni law will, therefore, apply to Sunnis and the Shia laws to Shias and the law peculiar to each sub-sect will apply to person belonging to that Sub-sect."

between Ram and Shiva but their disciples the genii and the monkeys are always quarrelling. There is nothing wrong in joining any sect but when one says that the path accepted by oneself to be the only truth and all others are false, then that is sectarianism, bigotry and fatal offence. The most degraded seer is he who claims monopoly over truth. According to Hindu Dharma man is intrinsically pure but in the opinion of Christianity man is a born sinner.

Weakness is the root of struggles and strifes. Swami Vivekananda has defined weakness as sin and Swami Pranavananda, as the greatest sin. It can be noticed in individual life that a weak man is open to impulses. The Hindu Rishi has accepted man as the child of bliss.¹ Every being is nothing but part and parcel of that infinite.² Hindu Dharma observes—“Eternal potency and knowledge are lying dormant in every being.” According to Christianity, posterity is reaping the result of the sin committed by his ancestors, by eating the prohibited fruit of knowledge. Repetition of the word ‘sinner’ again and again degenerates one into a sinner. The proverb runs, ‘to err is human.’ The most scrupulous discriminating man may commit some mistakes at some critical moment, In the opinion of Islam mercy of God can absolve such faults. Those committing little or unmitigated sin will have to wait together for the day of final judgment. His own initiative has no place in absolving such sin. Under the circumstances man gives way to licentiousness. Hindu Dharma exhorts—“You can absolve your sin by your own effort.” Even if the vilest of sinners worships me with unflin-

(1) Svet—2-5

(2) Geeta—15-7

ching devotion; he becomes a saint"¹. "Speedily he becomes virtuous and secures lasting peace"². Dharma regards man as intrinsically pure and one can rectify his mistake by ones own effort.

There is place of absolving sin by confession in Christianity. There is a custom to confess weekly sin before the Bishop. There is some difference between this confession and repentance of the Hindus. The followers of the sects confess every weakness and commit that sin again, but Hindu Dharma prescribes that you will have to observe austerity so that you will not commit the same mistake again. Only then you will become pure. Purity is the only condition for emancipation. All actions must be sanctified before emancipation is attained. One's own effort can effect this and one will not have to depend on another's mercy. This is a great consolation for man.

Every one will have to suffer the consequences of his own action. When man knows that, he will rectify his own action, morality will be established in the society. But when man believes that he can earn pardon by offering some oblation to God then unrestrained licentiousness and disorderliness will become the order of the day.

Rebirth,

A question may arise—life is short, when the sense of right and wrong will arise and one will be up and doing, will there be sufficient time available to fulfil the aim of life? In reply to this question of Arjuna Shri Krishna replies—
"Dear Arjuna there is no fall for him, either here or hereafter.

(1) Geeta—9/30

(2) Geeta—9/31

For none who works for selfredemption, meets with an evil destiny¹". He feels drawn towards God by force of this prenatal heritage and the seeker of yoga also transcends the fruit of actions, performed with some motives as laid down in the vedas."² The Vedas acknowledge the theory of rebirth. "The soul along with the mind takes birth and again enter the foetus."³ The soul regenerates and degenerates in accordance with the good and evil action.

"He goes to other region to suffer the result of his action."⁴ "Those who are the doers of good actions are born in the superior family of Brahmin, Khatriya or Vaishya and those who are of evil action are born in the class of dogs or hogs."⁵ "Many who are bewildered by worldliness, take religious endowment to be the highest good of life and enter the heaven, the place of enjoyment, and after a short period re-enter this mortal world."⁶ The Gita says : death follows birth, and the re birth of him who is dead, is inevitable"⁷. "Arjuna you and I have passed through many births"⁸. He who diligently takes up the practice, attaining perfection in this very life through the help of latencies of many births, forthwith reaches the supreme stage."⁹ Arjuna all the world from Brahmaloce (the abode of Brahma) downwards are subject to appearance and disappearance"¹⁰. This is not only a fancy. Any one can realise it by regular practice. Patanjali observes—One stabilised in the principle of non-

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|----------------------|----------------|------------------------|
| (1) Geeta—6-40 | (2) Geeta—6-44 | (3) Atharva—10-8-28 |
| (4) Rig-ved—1-164-38 | | (5) Ch'handogyo—5-10-7 |
| (6) Mund—1-2-10 | Geeta—9-2-1 | (7) Geeta—2-27 |
| (8) Geeta—4-5 | | (9) Geeta—6-45 |
| (10) Geeta—8-16 | | |

acceptance, can remember the accounts of one's previous births.¹ The Lord Buddha has narrated the accounts of many previous births.

No sect except Hindu Dharma, acknowledges it. In their opinion being comes into life once, for short or long period. A being is born only once, either in high or low family virtuous or sinner, rich or poor, torpid witted or genius, ugly or beautiful, every one will have to wait for the day of final judgment. They will be thrown either in eternal heaven or hell. This order is peremptory and unchangeable. Satan seduced the first born twin, The God did not punish that Satan but the descendants of that twin are still suffering for that deviation.

Though the sects do not acknowledge the theory of rebirth, some followers who wanted to advance in the path of spirituality, and thinkers have accepted it. Radha Krishnan said—"Plotinus (A.D. 205-70)², Basilides, Carpocrates and Getai of the Thracian race were believer of this theory." According to Clement, Basilides accepts re-birth in different forms as steps in the purification of the soul"³. Many of the Gnostic sects believed in pre-existence and re-birth of human soul⁴. Suffis believe in rebirth⁵. Pythagoras not only believed in rebirth, but was gifted with the power of remembering his former birth. Once he heard a dog howling and appealed to its master not to beat it, as he recognised the voice of a-departed friend⁶. Thus Plutarch, Herder, Lessings, Sopenhauer were also believer of this theory. Without this

(1) Patanjali Sadhan—39

(2) E.R.W.T. page—208

(3) E.R.W.T. page—204

(4) E.R.W.T. page—200

(5) E.R.W.T. page—339

(6) E.R.W.T. page—140

theory the God becomes a whimsical individual. This theory proves that every one is responsible for one's good and evil condition.

Dharma teaches man can attain omnipotence by his own effort.

Hindu Dharma observes that a man can become one with the God by exalting himself step by step. The sects are of opinion that perfection is beyond the reach of human being. In the opinion of Christianity, man can become son of God and according to Islam one can become servant of God. According to Upanishad, as a drop of water falling in the ocean becomes the ocean itself, so also individual self merging itself in the soul becomes universal soul¹. The theory of incarnation corroborates this fact. He incarnates in the form of human being to establish peace and order in the world². He is not sitting indifferent after creating the universe. Whenever there is disorder in the universe, he comes down and establishes Dharma by destroying the elements of demoniacal actions and protecting the righteous. But the activities are not always the same in every incarnation. The power of destruction is more displayed in the incarnation of Baraha, Nrisingha, and Parasurama and that of protection and preservation are noticed in Buddha, Sankar, Chaitanya. In the life of Shri Rama and Shri Krishana, three powers are fully displayed.

Jesus Christ has emphasised on love, but also said "think not that I have come to send peace on earth, I come not to send peace but a sword, Don't taboo war"³. His followers

(1) Mund-3-2-9 : Katha-2-1-15

(2) Gesta-4-7 (3) St. Math-101/34

have accepted this principle as the motto of their lives and trying to establish empire in the world through fair and foul means.

The activities of destruction are somewhat prominent in the life of the prophet Mohammad, the founder of Islam, but it cannot be said that there is no place of love in Islam. Love, affection, sympathy and friendship are restricted to the members of their own community. Sir Yadunath Sarkar, the famous historian remarked about Islam—"Compromise with any sect other than orthodox Islam is compounding with sin."

According to Dharma God is always with us

God is so loving and sympathetic with us that He comes down in human form to teach us the practical way of living, so that we can attain the supreme aim of life. In order to express gratitude, worship has been introduced. Being inspired by this feeling, images are also worshipped. This impulse has reached such a stage that whole of our attention has been arrested by the stone effigy, ignoring the living images of the Supreme around us. The Bhagvat exhorts- 'I am immanent in being as Jivatma ; ignoring this the mortal being tries to propitiate me in vain¹. In another verse the Bhagvat admonishes "The Supreme is manifested in so many forms around us to give us the opportunity of serving Him. If we do not serve them and worship only the image, then all our efforts will be futile just like pouring ghee in the ash.² In the process of worship if one can realise the divinity in every being, our worship will be fulfilled. The Lord Buddha said If you want to serve me then serve the sick and needy.

(1) Bhagvat—3-29/21

(2) Bhagavat—3/29/22

Theory of Creation

The modern science proves that the theory of creation laid down in the Bible, is irrational. The scientists have proved that millions of years have passed, before the universe could reach this stage. This universe with its innumerable stars, planets and satellites is the condensed form of the Nebula. In the beginning this earth was hot and by and by it cooled down and all kinds of flora and fauna, viz. insects, (produced by heat and damp) vegetable, egg, and viviparous animal came into being. Thousands of years have passed before this earth could be a congenial abode of the living beings. The readers of history know, that the exponent of this theory was deadily opposed by the orthodox followers of the Bible.

The theory of creation propounded by Hindu Dharma stands to reason. Modern Science is in conformity with the conclusion drawn by vedanta & Sankhya Philosophy. According to the Gita the process of creation runs thus—From the Supreme comes down unmanifested nature, then manifested nature (Secondary Nature) Mahat Tattwa, Ahankar, (I-ness) Sensory senses, organs of action, mind, five subtle elements (Tanmatra) and then five gross elements and so on. According to Sankhya, *Prakriti* and *Purusa* are the two Prime elements. Of these the *Purusa* is conscious but inactive and the *Prakriti* is insentient but active. According to Vedanta, Creation, Preservation and Destruction are performed by the *Purusa* with *Prakriti* as its instrument. The Sankhya observes that there cannot be any effect without cause. The theory of creation according to Purana falls in line with the science. The account of ten incarnations corroborates it. Modern scientists are not ready to agree with the decision of the Bible

Dignity of women

Nowadays many are of opinion that no position of dignity has been allowed to women in the Hindu Dharma. The Hindus treat the women as slaves. The story of the Bible is a clear data of the position of the women in the society. According to Western culture, Adam and Eve were endowed with a life, absolutely free from sorrow and misery. In order to annihilate the creation of God, Satan allured Adam to eat the fruit of knowledge. When he (Adam) did not concede then the Satan overpowered Eve. Tasting the fruit herself Eve succeeded to feed Adam the fruit. As a result of violating the divine law men and women are subjected to the curse of disease, misery and distress for ever. The Bible observes—Women is born to seduce man. Women have been depicted as the root cause of misery. The Greek civilisation, the fountain—head of western civilisation, supports this. According to Greek Mythology, in the beginning the fire was in the possession of the sun. For want of fire the beings of this world were subjected to unlimited misery. Prometheus (farsightedness) deposited good quality in every being and packed up all the evil elements in a box. He relieved the animals of the world from this misery by bringing fire stealthily from the Sun. In order to avenge this, the Sun made a woman by collecting the essence of beauty from all things (it reminds one of the Tilottama of the Hindu Mythology) and wanted to present it to Prometheus. On his refusal the Sun requested Epimetheus (backward sight) his brother to have it. In spite of prevention from his brother he accepted her. That woman out of curiosity, characteristic to her sex, opened the box (pandora box) and all the

evil elements spread through out the universe. It proves that in their opinion the female sex is the root cause of all the miseries of the world. So women were deprived of the opportunity of being equally treated. They were not allowed to ask any question in the church¹. The daughter of Milton was not allowed to learn the Latin Language as it is the language of the Bible. The female sex has been disparaged in various ways. There runs a line in the poem published by J. F. Hogan in 'Times' March, 1904—"Fierce is the dragon and cunning the asp but women have the malice of both". In the fourth Chapter of the 'KORAN' there is a provision to chastise the women in a separate room but it has been advised to avoid too much cruelty.

On the other hand the prayer to goddess Durga runs thus in Hindu scripture 'Chandi'—"O mother, thou art the potential energy of Creation-Preservation-Dissolution, the fountain head of the Triumvirate and all the good qualities, goddess my obeisance to thee"². She has been glorified in this way.

On the advent of new bride she was welcomed thus—"This bride is the embodiment of welfare, all should respect her, then no misfortune would befall the house".³ In another verse she has been praised as usherer of welfare of the house⁴. Manu has awarded the mother, the highest position in the

(1) Let the women learn in silence with all subjection Timothy—2(11).

But I suffer not a woman to teach, not to usurp authority over the man but to be in silence. For Adam was first formed then Eve (13). And Adam was not deceived but the woman being deceived was in the transgression.

(2) Chandi—1-11, 1-84, 11-6

(3) Atharva—14-2-28

(4) Ibid—3-28-23

three worlds¹. In another verse he says the house where women are held in high esteem becomes the abode of all the gods. Where it is not, all the efforts of achievements go in vain². These are not only cants laid down in scriptures but this ideal was so deeply inculcated that the Hindus look upon all the elderly ladies as mother, and they even accept the daughter and the younger brother's wife as mother. Had the critics an iota of knowledge of these records then they would have paused for a moment and could not talk so glibly. The names of twenty seven female rishis such as Ghosha, Viswabara, Gobi, etc. are mentioned in the Vedas. Our ignorance has led us to such a state that those who formulated the vedic verses one day have now been prohibited to recite those verses.

The names of Gargi, Maitreyee, Bachakni, etc. are mentioned in the Upanishads, and that of Sulabha etc. in the Mahabharata. In the Yogavasistha we find the names of Karkati, Leela, Chudala, and Khana, Liliavati are historical names. Ubhaybharati was offered the exalted position of a judge in the debate between Jagat Guru Sankaracharya and her own husband Mandan Mishra. So high in esteem was she held.

In the Bouddha order, their high position was intact and the names of seventy three enlightened ladies are mentioned in Bouddha scriptures. In the Khadduka Nikay of Bouddha scripture, the following names are found—Mahaprajapati, Goutami, Therimukta (Brahmin) Addhakashi or Ardhakashi, Shukla (leader of five hundred lady followers). Bimala, Patachara (Highly talented), Sujata, Chala, Upachala, Sishu-

(1) Manu—2-145

(2) Ibid—3-56

chala, Kisha Gautami, Purna, Amrapali, Sova, Rishidashi, and Sumedha etc.,).

It has been remarked that woman is the door of hell Sri Ramkrihna has said there are two classes of women, Vidya and Avidya, motherly and wanton. They have despised the latter. They have remarked from their personal experience. But no such remark is found in the Hindu scripture, as in the case of the Bible and the Koran, of the Christians and Islam.

There are two forms of feminine gender of the words Upadhyaya and Acharya. The former means the wife of the Acharya and the latter means those who led celibate lives in education and preaching. The external affairs are managed by the father and the internal affair is governed by the mother. The privileges, fought for by the women in the West, were in vogue in this country long before.

In the West the women got liberties only after a long struggle. In this country, in ancient time, Kaikeyee accompanied the King Dasharatha, in the battle field. Lava and Kusha learnt art of warfare from their mother Sita. Satyabhama was always by the side of Sri Krishana in the battle field and Subhadra drove the chariot of Arjuna. In the mythology we find the queen of Kheil lost a leg in the war and afterwards an artificial leg was grafted in its place.

Thus if we scrutinise we will see that the women of the west cannot conceive the privileges enjoyed by those of this country. The Indian history is replete with the names of heroines such as Karma Devi, Laxmi Bai, the queen of Jhanshi, Bhaba Shankari. The young Chanda with his mother and sister opposed the vast army of Akbar.

Non Violence.

Non-Violence is one of the highest ideals to maintain love and sympathy in the human society. Jesus Christ said that if any one strikes on one cheek turn to him the other. But this was a commandment, not an ideal. His followers have committed some of the most vicious crimes against humanity in Jesu's name and annihilated societies with all their culture. Theory and practice are quite different matter. Though Jesus Christ himself surrendered and ascended the Cross reciting, Thy will be done and invoked pardon for the perpetrators but ultimately he exclaimed—ELi ELi La Ma Sa bach Tha Ni¹. That is—my God my God, why hast Thou forsaken me.

Having been inspired by the ideal of non-violence, Lord Buddha put his neck in the stake, in order to save the life of a kid. As a result of indiscriminate application of this ideal in the society, one of the queens and a son of emperor Ashoka revolted against him in his life-time and with his demise the Mourya Empire crumbled to dust. Taking advantage of this unscrupulous application of this ideal of non-violence, Sultan Mahmud was tempted to destroy the temple of Somenath with a herd of cows in the front. As Arjuna turned his face from the war to see Bhishma and Drona in the front row of the array, so also the Hindus desisted from the battle out of fear of killing the cows. Bakhtiar Khilji annihilated ten thousand students and professors and nine storied library named 'Ratna Dadhi' of Nalanda, without any opposition. Throughout the whole Bihar he met no opposi-

(1) Bible St. Math—27-10

tion but he had to face a tough opposition in Assam, the field of Tantra cult. As a dire consequence of indiscriminate application of this ideal of non-violence, the meek and humble Hindus had to suffer persecution for a considerable length of time. The partition of India is the inevitable result of this evil.

The teaching of the Vedas is—‘be non-violent to all’ as the same soul resides in all. The Mahabharata, the Puran and all the scriptures (Gita 16/2 ; 10/5) ; are replete with such teachings. But warning has been given to be very careful about its application. He who understands where the merit becomes demerit and vice versa, knows truly the essence of religion. The imprudents generally come to their wits end in such cases¹.

Glorifying non-violence and pardon, Arjuna said, “I would not fight”. As Mahatma Gandhi was ready to give away the blank cheque, so also he told, “I prefer living on alms to fighting. In fact, it will be a matter of great joy for me if I be slain by them”². Sri Krishna admonished him to shake off his impotency³. He explained to Arjuna that all his contentions were futile and told him in clear language that he who is not obsessed by egoism and whose intellect is not tarnished by the attraction of Karma, does not kill, though he may destroy the whole world⁴.

Having passed three days without food on the beach of the ocean, without any response, Sri Ram Chandra gave up the hope of soothing the ocean and exclaimed, “Seeing this

(1) Mah. Bha-Bana 124/27

(2) Geeta—1/46

(3) Geeta—2/3

(4) Geeta—18/17

my submissive attitude the ocean is mistaking me to be weak. Pardon to such a person. Peace, pardon, meekness and soothing words and all these high qualities are always sterile to a vulgar person¹. Mahabharat reads vigorous spirit is not always desirable; so also forgiveness is not always good, so the prudents inveighs them who are always forgiving². Indiscriminate application of this principle is a sin³.

Evil Effect of indiscriminate application of the ideal, non-violence.

As an inevitable outcome of blindly following this principle, the Hindus, inspite of their chivalry and virility, suffered subjugation and unlimited persecution for a thousand years. Even the foreigners noticed it. Mr. Tod observed,—“The chivalrous spirit of the Hindus has handicapped him in his fight against his unscrupulous foes.”

He also said, “If the Chivalrous nature of the later-day Hindu had only been tempered with political discretion, India would not have suffered with misrule that characterised some of the subsequent reigns⁴. Inspite of so much trials and tribulations, no good sense has dawned upon the Hindu even today. They are widening the path of their self destruction, by colouring their weakness and inactivity, with spiritual ideals. No one can observe this ideal without strength and vigour. As smoke blows with the wind so also nonviolence with strength. Patanjali says—the spirit of enmity vanishes from the vicinity where nonviolence is established⁵. Uptil

(1) Ram. Yudha. 21/20, 21/15

(2) Maha, Bha-Bana—28/6/8

(3) Narada Smriti 21/40

(4) T.A.R. (5) Sadhan Pad 35.

now none has been able to do good to the world without opposition. There is a class of people who does not understand any philosophy but physical strength. They can be controlled by physical strength only. So it can be said that application of force for maintaining discipline in the society, does not fall in the category of violence.

**Violence in the greater interest of the society
is no violence.**

The parents punish their children and the teachers their students. Here we see the ideal depends upon the motive. Insects without number are destroyed with inhaling and exhaling and with food every moment, so also are trodden under feet. When one bears this mentality and cannot put it into action that is also violence. To put down evil element for welfare of the society, is no violence. When Srikrishna accompanied with Bhima and Arjuna, challenged Jarashandha in a fight, the latter said, "I do not remember to have done any harm to Bhima and Arjuna, so why they want to fight with me?" In reply, Srikrishna said, "Personally you may not have done any harm to us, but if we do not chastise you, in spite of our strength, for evil deeds you have perpetrated against the society, then we will have to suffer the consequences of those misdeeds.¹".

In the opinion of Swami Pranavanandaji, the prophet of the age, "Forgiveness of the weak is no forgiveness, nonviolence of the impotent is no nonviolence, on the other hand that is a great sin. The Dharma, which cannot inspire to put

(1) Mah-Sabha—22-10.

a stop to irreligiousness, untruth, injustice, persecution and make good the loss, is irreligiousness and a misnomer."

Synthetic culture of strength.

Swami Vivekananda defined weakness as sin. Weakness is the abode of envy, malice, struggle, strifes, feuds, quarrels, and skirmishes. The weak are carried away by the propensities. Justice and morality are impotent without strength. Strength is necessary in individual life but more so in collective life. Every one admits it. Sometimes physical and sometimes intellectual power is cultivated. If there is no synthetic development and one outgrows the other then one tyrannizes over the other. If physical and intellectual powers are not controlled by spiritual power they create terror. Due to intellectual development, material science has brought unimaginable power within the control of man. But it is being more utilised for the destruction of the humanity than for his welfare. Hindu Dharma devised the means of acquiring synthetic power through self-control and sense-control¹. The Rishis advised to devote the first part of life in this effort. The practice of self-control was the foundation of education. Justice is impotent without power, and power without justice is tyranny.

Many contend that Hindu Dharma lays too much emphasis on control which is conspicuous by its absence in other religions. So much stress on control is not necessary, they claim. We may not find so much emphasis on sense control in other religions but if we scrutinise the story of the

(1) Pat.—Sad.—38.

Bible we may realise what amount of mishap and distress awaits a man without sense-control. The creator having created the twin man endowed upon them absolute bliss. He prohibited them to eat the fruit of knowledge. Being allured by the Satan, they ate that fruit and were subjected to eternal perdition. What does it mean? Only a loss of control over tongue was considered such a great sin, that the whole humanity became born-sinner. It seems, heavy punishment has been inflicted for a light default. According to Hindu Dharma one who can control the tongue can easily control all other senses. To control this organ is much more difficult than others. This organ becomes active first, after birth and before death this one becomes inactive after all the others.

We bear hatred against every thing old so the word 'control' is repulsive to us. But if we say, "cut your coat according to your cloth," or "Waste not want not" then there will be no opposition.

Sense Control

Though there is no such emphasis on sense-control in the scriptures of the religions but the aspirants and practitioners of the religions realised the importance of it. To look on a woman, to lust after her is adultery. If thy eye offend thee pluck it out. If thy right hand offend thee cut it off".

(Math 5/28/29/30)

Jesus Christ was a bachelor throughout his life. The Catholic preachers do not marry. Sufi mendicants feel the necessity of sense-control. This is a clear proof how much importance is given by the aspirants to this ideal. Modern science does not lag behind in declaring its necessity. Dr.

Farlet observes—Debility of intellect specially of the memory, characterises the mental alienation of the licentious. The opinion of Dr. Nicholas is very remarkable.—“It is a medical, a physiological fact that the best blood goes to form the elements for production in both the sexes. In a pure and ordinary life, the matter is reabsorbed. It goes back into the circulation ready to form the finest brain, nerve and muscular tissue. This life of man carried back and diffused through his system makes him manly, strong brave and heroic. If wasted, it leaves him effeminate, weak and irresolute, intellectually and physically debilitated and a prey to sexual irritation, disordered function, morbid sensation, disordered muscular movement, a wretched nervous system, epilepsy, insanity and death.

Self-control and sense-control are the sine qua non of the Hindu Dharma. The infallible opinion of the Tantra—Man established in sense-control sublimates into divinity. Sense-control is life itself and want of it is death. Hindu Dharma declares all the religious practices without sense control are futile. Education without sense-control is a misnomer. The prophet of the age declares “the semen is life-blood and it is the life force, and the be all end all of man. This semen is the quintessence of man; preservation of it makes a man divine and by wasting it a man is degenerated into beastliness. Without its practice all efforts end in smoke.” His clarion voice is “Sense-control is the source of manliness, virility and chivalry.” He declared in a trumpet voice. “Mad indeed is the one who wants to realise Dharma with a mind disturbed by the propensities of the senses and excitement of impulses and driven by the desires. Self-control is the backbone of a

man. As a man becomes lifeless by the breach of the backbone, so a man cannot survive without sense-control."

Creation (Hindu Concept)

The Jiva (being) resides in the intellect, a part of the subtle body with mind, organs and Prana (life force). The Jivatma (experiencing self) comes along with all of them at the time of embodying itself.¹ Consciousness is above the intellect² The intellect (buddhi) is by itself, insentient. It has the property of being illumined by the all-pervading consciousness of the supreme. Just as the moon, made luminous by the sun, appears like an independent luminary so this Buddhi at the touch of the all-pervading consciousness of the Supreme appears to be a distinct consciousness having an ego of its own. Buddhi shines only in borrowed sentience. It catches as it were a reflected image of the Supreme. This is what a man refers to when he says, "I"², The reflection differs in proportion with the dirt (Veil) of the mind stuff (Chitta). Just as the same sun may appear to be many when seen through different pieces of variously coloured glasses, so the same Supreme appears as myriads of distinct Jivas through different veils of individual Buddhi.

Thus within the same body there appears to be two entities, namely the intellect animated by and identified with the soul as the subject of action and experience and the soul purely as the witness. This is described, in the Upanishad, by an imagery. They are represented as a couple of birds of the same name perching on the same tree in close union with each other. One of them eating savoury fruits and the

(1) Geeta—15-8.

(2) Br. A.—4-3-7.

other merely looking on¹. They are also referred to as darkness and light². Through the physical body and the sense-organ the soul of a man contacts the external world. Propelled by the desires it performs various deeds, good and bad and thereby earn merits and demerits, that are sure to come back to it in the shape of pleasure and pain in some future birth. This is self-forgetfulness, so it is referred to as death³. If one dies in this condition, his life goes in vain⁴.

Satchidananda (Truth, consciousness and Bliss absolute) is all pervading. He is immanent in the body and organ just as butter in milk and fire in the wood and in ever-present wind⁵. As the fire takes the form of the combustible things so also all-pervading nondual self takes the form of the physical body entering it⁶.

The intellect being the subtlest of the five inner instrument (Antakarna) is illumined first by the all-pervading consciousness of the Supreme. So it appears to be the subject. Know the Jivatma as the charioteer and the body to be the chariot and the intellect the driver and the mind to be the rein. The organs are said to be the horses and the material world the path of those horses. Jivatma along with the body, organs and the mind appear to be the subject of experience for the master⁷.

By dint of illusion (avidya) the Supreme, one without second, appears to be myriads as the Sun remains steady yet its image in a sheet of water may be seen as innumerable, dancing with the waves on the surface. Its illusory image as

(1) Mund—3-1-1-2.

(4) Ken—2-5.

(6) Kath.—2-2-9.

(2) Kath—1-3-1.

(5) Svet—1-15.

(7) Kath.—1-3-3-4.

(3) Br.—4-3-7

the soul in the intellect, appears to be moving and functioning when the intellect is really doing that. It appears to be doing so owing to its illusory identification with the intellect¹. Brahman, all-pervading consciousness remains eternally steady but appears to be many. Only he is illuminating. So all are illuminated by Him². In a pure mind stuff He is reflected in full, life-force (Prana) functioning in this body in five ways. The soul is reported by the Shastras as Atomic in size. It is to be realised by the fine and pointed intellect in this body³.

When any of the organs is out of control then the mind-stuff is disturbed, just as waves when stone is thrown in water, and truth is thus veiled and the power of cogitation is lost. The mind which follows the uncontrolled organ destroys the power of deliberation of the Jivatma, just like a boat, swept by the violent wind in the water⁴.

Freedom from illusion (ignorance) is emancipation

Attainment of bliss absolute is the highest aim of life. The Hindu Shastras hold that every one is anxious to reach that goal. One can attain this stage by realisation of the Supreme. He is veiled by illusion. He can be realised by fine and pointed intellect⁵. The organs are naturally extrovert. Contact with the material world defiles them. So the mind is also tarnished. Somebody, aspiring bliss absolute, realises that soul controls the senses⁶. Renunciation of the external objects is the key to bliss eternal⁷. On attaining this stage, man becomes a man in the true sense of the word.

(1) Bri. A.—Introduction of Shankar Bhasyn

(2) Kath.—2-2-15.

(3) Mund.—3-1-9.

(4) Geeta—2-67.

(5) Kath.—1-3-12.

(6) Kath.—2-1-1.

(7) Kaiv—1-2

The man becomes sublimated by knowing his true nature. A man is sublimated in proportion to the knowledge of his own Self. When he realises his own self, he can understand that he is divinity itself and transcends all misery. Free from all illusion, he becomes immortal¹.

There is no other way to attain that supreme state. This is the ultimate goal of human being. One who has full control over his senses attains this state. Our mind with the senses seem to be glued to the world. We have to focus them entirely on god ; mind has to be drawn away from the sense objects ; then alone one is sure to realise god and becomes free for ever. Having been detached from the name and form, one attains that self-effulgent Supreme higher and more exalted than the unmanifested². He is free from all fear³.

Then he is identified with the unmanifested Supreme and loses all separate existence. The Bible supports it—"By contact with salt you will become salt, by contact with light you will become light. I and my father are one. I am in the father and the father in me⁴". The modern scientists support it when Dr. Jeans remarks—"Man no longer sees nature as something distinct from him." Mr. Spinoza corroborates it when he says,—“The greatest good is the knowledge of the union with the mind has with the whole of nature,” These echo the announcement of the Brihadaranyak—"He who thinks himself separate from his worshipped deity is an animal of the God⁵."

In this country there was no contradiction between spiritual wisdom and secular knowledge.

(1) Mund—3-2-9.

(2) Mund—3-2-8.

(3) Br.—4-4-25.

(4) Bible.

(5) Bri. Ar. 1/4/10.

In the west, Dharma opposed material science, tooth and nail. In the beginning, when the intellect made a head-way in the field of material science, the religion, the camp-follower of the state tyrannised over the scientists and tried its utmost to stop the enterprise. Here, in this country the Rishis themselves were the inventors of material science.

Spiritual and Secular Education

The Rishis of Upanishad direct us to cultivate Spiritual wisdom and secular knowledge simultaneously¹. One cannot enter the region of spiritual knowledge without crossing the floor of material knowledge². One should devote himself to action after acquiring Vedic knowledge and spiritual knowledge³. "Those who devote themselves to the material world, ignoring spirituality, enter the region of darkness and those who devote themselves in spirituality, ignoring material world, enter into a worse more, darkness⁴". Srikrishna says to Arjuna, 'I will unfold to you this wisdom in its entirety along with the secular knowledge, having known it nothing else remaining to be known⁵'. Rishis have defined the edible as Brahma and have directed to produce it in abundance, taking it to be a religious observance⁶.

Opposition in Secular and Spiritual Knowledge is the outcome of lopsided growth

Here there was synthesis between secular and spiritual knowledge. One was supplementary to the other. The Rig veda is replete with the names of various faculties of indus-

(1) Mund—1-1-4.

(2) Ish.—11.

(3) Ath.—19-68-1.

(4) Ish.—9.

(5) Geeta—7-2.

(6) Tait—3-12-9.

tries. In the West, one was always trying to dominate the other. At first religion dominated over the science and now the progress of science has shaken the foundation of the Bible.

Knowledge is progressive

Advancement of scientific knowledge is driving Christianity into the corner of the Church. The wisdom of the Veda is established on empiricism and Scientific knowledge¹. Eienstien demands,—“The serious scientific workers are the profoundly religious people.” Narrowness is incompatible with the true knowledge. Mr. Jeans remarks, “As we are advancing in knowledge the horizon of it is receding from us”. The scientists of this country Viz. Acharya Jagadish Chandra, Acharya, P. C. Roy, C. V. Raman, all had faith in God. In the opinion of religion—knowledge is limited. If the sectarians can learn this much from the scientists that knowledge cannot be limited, truth cannot be established by physical force nor the progress of knowledge can be stopped, then the world will benefit very much and thereby peace will be established by eliminating malice and conflict.

**Inspite of the place of faith intellect had
not been ignored in Dharma.**

Hindu Dharma is established on scientific ideal and Philosophical rationality. Religions are established on the behest of its sponsor. No question is allowed there, any doubt about any of the commandments is inhibited. One can discuss at length to find out the truth. Of course casuistry is

(1) Woodrough.

not tolerated. When Gargi was about to take recourse to such debate then Yajnabalka warned her, "If you try to do it, your head will fall on the ground."

Provision of Question to find out the truth.

Most of the Scriptures are in catechism ; the preceptor has discussed at length to clear the doubts of the disciple. The Geeta advises—"If you prostrate yourself at the feet of the wise, render them all forms of service and question them with a guileless heart again and again, the wise seer of the truth will unfold the knowledge to you¹".

A Hindu aspirant has the full freedom to choose his own deity. He has the full freedom for realising the truth in his own way. There is no place for blind or irrational faith in Hindu Dharma.

Philosophy.

By virtue of this independence six independent systems of philosophy have been formulated along with Sruti, Smriti and Puran². Over and above, when any acharya has discovered any new path of religious practices then he had to seek support from the Geeta, Upanishads and Brahma Sutra etc. for that new path. In this way many notes and commentaries have come out on these books. In a later age two Philosophies of the Buddhists and Jainas, and a vast Vaishnava Philosophy have been formulated as exponent of Acharyas like Ramanuja, Madhva and Chaitanya, etc.

(1) Geeta—4-34.

(2) Sankhya, Yoga, Naya, Vaisheshik, Purba-Mimangsa, Uttar-Mimangsa (Vedanta).

But it has also been warned that quibbles and discussions and debates cannot lead one to Supreme Truth¹ because its domain lies beyond intellect².

This can only be comprehended and understood through cogitation and rapt attention under the guidance of a spiritual preceptor³. When doubt will be eliminated by rational discussion, reverence and unflinching faith will arise. Among all aspirants, the man of wisdom is established in exclusive and undeviating devotion⁴. Though the Philosophical approaches are different, they all aim at oneness. The Nyaya Philosophy has admitted sixteen ingredients, Vaishe-shika seven, Sankhya two and Vedanta has concluded in one.

Evil effects of the blind faith of the epicurean

Having been baffled in finding out the truth, being propelled by the emotion of blind faith, one indulges in ignorance and superstition. Though crores of people are observing austerities, penances and going on pilgrimages spending huge sums of money and enduring immense hardships and discomforts, yet trials and tribulations are ever increasing in the world. Now-a-days men are bearing belligerent attitude towards one another and creating conflicts and strifes over the commandments, which were given by the great men of the world by dint of their rigorous austerities for the welfare of the humanity, to establish peace, order, love, sympathy, affection, and good will. They are confounding the public by their quibbles and wrong interpretations of the scriptures. Regimented by blind faith, they do not hesitate to stoop to ignoble acts. Sacrificing their power of deliberation on the

(1) Mund—3-2-3. (2) Geeta—3-42. (3) Br. 2-4-5. (4) Geeta—7-17.

post of the interest of the self-seekers and dance to the tune of others like marionettes. When the massacre of the Hindus was raging in Pakistan, some Muslims told on interrogation, "We are living with the Hindus in neighbourly affection from a long time and do not like that they leave the land but we are undone before the behest of the leaders."

Way to enjoy bliss.

All are created out of bliss, sustained by it, marching towards it and merge in it ultimately¹. A man of noble birth, untarnished by desire, is eligible for enjoying bliss. The pleasure of Brihaspati is hundredfold over that of Indra; hundredfold of that is of Prajapati and hundredfold of Prajapati is at par with that of Brahma and desireless man of noble birth². On account of illusion, beings are detached from that bliss. This is his essence, he is always after it. To this end he takes recourse to two paths. The organs of a being are extrovert. So at first they run after the objects of the material world³. Being fascinated by illusion, they do not understand that this pleasure is nothing but that reflection⁴. Even the unalloyed pleasure of the higher region, is not bliss.

Upanishad remarks-If a man well versed in the Vedas, saintly, young with stout and strong body be the undisputed master of the world, full of wealth, that is the highest imagination of pleasure. Hundred fold of that pleasure is that of the devas and the pleasure of the Brahmaloaka is hundred fold of it. They adopt Prabritti marga with the hope of enjoying

(1) Tait—3-6.

(2) Tait.—2-8-4.

(3) Kath.—2-1-1.

(4) Ibid—2-2-15, Svet—6-14, Mund—2-2-10.

that pleasure¹. Wandering in different births, as the desire for pleasure decreases, so the pleasure increases. When he gets that pleasure, he experiences that it is flitting and also the cause of misery². Without drawing the senses away from the sense objects, one cannot enjoy bliss. Only when one can root out desire, he can enjoy absolute bliss³. With this experience he approaches a spiritual preceptor, well-versed in the Vedas and established in the Supreme-self⁴.

Nature has three attributes. According to science man has three faculties. These faculties are the outcome of the triumvirate. Science defines it, as cognition, emotion, will or thought action and will. In pursuance of this triumvirate, men are inclined to follow different paths meditation, action, devotion. The paths are called Yogas. Yoga literally means union. These paths lead us to a stage when we become aware of God. Hence they may be said to unite us with God. Of course the union is all along been there ; by yoga we become conscious of this fact. This is why these are called yogas.

The Hindu Dharma has prescribed different paths Viz. Jnanamarga, Karmamarga, and Bhaktimarga for the aspirants of different temperaments. This is the characteristic of Hindu Dharma.

Yoga.

Those who are empiricists and want to be convinced of any thing only by tangible result Rajyoga-is suitable to them. When the mind-stuff (Chitta) is free from all impulses by gradual practice and become poised and still, then the divinity or the Supreme is fully manifested⁵.

(1) Tai.—2-8-1. (2) Mund.—1-2-12. (3) Nar. Upanished—1-1 ; Kaiv.

(4) Mund.—1-2-12.

(5) Pat Sam.—2.

Raj-Yoga.

Those who are not ready to swallow any dogma and not ready to perform any mystifying ritual, adopt Raj-yoga. By gradual practice and discrimination of real and unreal, they realise that Jivatma and Paramatma are identically one and the same¹. Realisation of the Supreme identifies one with it.² It can be attained by hearing, cogitation and meditation. By dint of illusion (ignorance), real and unreal are identified. By expulsion of ignorance gradually the Supreme manifests itself in its full glory.

Path of devotion

Love is the basic and universal emotion and as such a very potent factor of our life. All other emotions appear stirred up by this basic one. Bhaktiyoga suggests the best possible use that may be made of this emotion. Everyone of us loves some persons or thing dearly; we are required only to shift the focus away from worldly objects to God. Mind becomes pure by incessant meditation like the flow of oil. But it is not an easy job. Because it is boring to repeat the same syllable always and going through the same practices. Man is naturally attached to his kith and kin and other relations. There are different attitudes through which one bears and expresses love towards another, parent to son, son to parent, husband to wife, wife to husband and servant to master etc. This is why Bhaktiyoga teaches us to adopt any of these attitudes in relation to one's chosen ideal. One may look upon him as any of the relations, and try to behave and develop love accordingly. This emotion being natural in man one can easily

(1) Mund--2-2-5; 2-2-6. (2) Mund--3-2-9; Svet.--3-13.

progress in this path and devote his mind to the deity. A little analysis will prove that the Christian and the Muslim are also votaries of this path. The Tantrikas look upon their deity as cosmic mother and the Christians as father. Such nine attitudes are prescribed by the Vaishnavas.¹ Gradual practice enables a devotee to realise his deity everywhere and in everything.

Path of action or Karmayoga.

Some are of the view that God is not attainable without renunciation. Those of this belief, renounce their hearth and home. The Mahabharata observes—final course of spiritual practices (Nibrittimarga) is the way to Moksha (Liberation).² With this view, Arjuna was ready to give up his prescribed duty³. But Sri Krishna remarked—None can remain even for a moment without activity⁴; when it is not possible to give up the work, it is advisable to do it with the spirit of self-resignation to God. One has not to give up or to adopt any thing. Even a householder can observe it. He can live in the midst of a worldly life, attend to all his prescribed duties and proceed straight to the goal of perfection and blessedness (Shreyas). It is the attitude that counts, and not the nature of the work. Wherever and in whatever position a man may be placed, he can follow this path. He should think that he has been deputed there for that work by the God⁵. In the

(1) Nine attitudes—hearing from the wise, recitation of the holy name, meditation, Nursing the feet, Worship, obeisance, service, friendship, self resignation.

(2) Mah. Shan—116-20-5.

(3) Geeta—2-5.

(4) Geeta—3-5.

(5) Geeta—18-46.

Geeta, Sri Krishna said in His brilliant discourse—"Arjunayou are a Kshatriya, and it is your duty to do the work, prescribed for the Kshatriyas. It is your duty and Dharma as well."

Indeed through Karma-yoga even a secular duty may be turned into worship¹. It is a process of changing the very nature of the action. When profit or loss, triumph or defeat, whatever be the result, can be received with a mental poise and equal grace, it becomes Karmayoga. Without any attachment, fear or anger one covets no pleasure nor is afflicted by any trend, his mind rests in peace and equanimity. Eternal calmness in the midst of intense activity, is the ideal to be reached. This is Karmayoga.

During his discourse in the Geeta, Srikrishna taught this principle to Arjuna. He said, "your nature will goad you to this path". You are thinking of yourself as Arjuna and so you are confounded. Think yourself to be a creature, created by God, to perform His work as an instrument ; then no weakness will overpower you. God, seated in the heart is moving every one like a marionette through his inscrutable power called Maya." "So you are the engine and he is the Driver, you are the chariot and he is the Charioteer²". Give up all your decisions which are the outcome of your lower-self (illusion). Karma, when done with selfish motive, creates bondage but that with an attitude as an instrument of God, brings about liberation. Karmayoga is surely a wonderful method of transforming worldly life into a life of intense spiritual practice. There are a good many examples of Karma-yogis—Janaka in the Ramayana ; in the Upanishads we come

(1) Geeta—2-50.

(2) Geeta—18-61.

across many Rajarshis who imparted Brahma Vidya, even to the Brahmins. In the Puranas there are numerous instances of householders, who attained spiritual eminence through Karmayoga.

“He who has given up work is not really a Sannyasi, but he who has abnegated the fruit of action has truly renounced¹”.

It is to be noted that until the mind is purged of attachment and hatred and made fit for one pointed devotion for any other form of spiritual exercise, Karma-yoga is necessary and essential course for all. Without preparation, if any one renounces worldly ties and duties he will come to grief².

Synthesis of yoga

Acharya Umaswati (Jain) is the exponent of Jnana-yoga, acharya Ramanuj of Bhakti-yoga and Acharya Nagarjun of Karma-yoga. Acharya Shankar has pointed out the defect and deficiency of all of them. Manasur, sponsor of Sufi movement, tried to repair and fulfil the defect and discrepancy of Jnana-yoga and fulfil the tenets of Bhakti-yoga in Islam. Whenever any of the Yoga has been dealt with, it has been so much extolled, that it seemed this is the best of all. The Gita has synthesised all of them and declared that each of them independently leads to liberation.

Raj-yoga—“Shutting out the thoughts of external sense-enjoyments, with the eyes fixed between the eye-brows, having suspended Prana and Apana breaths, flowing within the nostrils, he who has brought his senses, mind and reason under control, such a contemplative soul, intent on liberation and free from desire, fear and anger, is ever liberated³”.

(1) Gita—18-11. (2) Gita—5-6. (3) Gita—5-27, 28.

Jnana-yoga—"Those, however, who controlling all their senses and always poised and resolute to doing good to all creatures, constantly adore as their very self, the unthinkable all-pervading, imperishable ineffable, eternal, immobile, unmanifest and immutable Brahma, they too, come to me¹".

Bhakti-yoga—"Oh Arjuna! that Supreme Purusha in whom all beings reside, and by whom all this pervaded, is attainable only by exclusive devotion²". "Through single-pointed devotion, however, I can be seen in this form and known in essence and even entered into³".

Karma-yoga—"Do your duty adeptly; be non-attached. A man attains the Supreme, doing the work without attachment⁴". "Offering the fruit of action to God, the Karma-yogi attains peace absolute, in the shape of God realisation⁵".

**Sincere observance of one's Ideal can eliminate
malice and hatred.**

The characteristic of the Hindu Dharma is that though the Hindus love best their own, they do not refuse others. The followers and votaries of different sects have lived here with neighbourly affection. When the Persians and the Egyptians were persecuted and changed their religion on the point of sword, those who wanted to stick to their old faith have taken refuge in India. The Hindus have welcomed them with open arms. The Jews who were not prepared to change their religion, came and lived here peacefully retaining their own ideal. This is an unique contribution of the Hindu Dharma. If this attitude were adopted by others, then the

(1) Geeta—12-3, 4.

(2) Geeta—8-22.

(3) Geeta—11-54.

(4) Ibid—3-19.

(5) Ibid—5-12.

belligerent attitude will be the thing of the past. Now the Dharma has degenerated into dogma, so they are quarrelling and nagging over the dross, setting aside the essence. If they engage themselves in practice, giving up the quibbles, then the belligerence will cease. Acharya Swami Pranavanandaji said, "Dharma is not in insignia or mark and not in the temple, mosque or church but in practice, experience and realisation. He has declared with unfailing voice that Hindu and Muslim will live in peace, order, sympathy and affection from the day there will be mutual respect for each other ideal.

Influence of Hindu Dharma

From the day the intellect has developed and acquired the power of discrimination and deliberation, man has tried to come out of the blind cell of blind faith and breathed a sigh of relief.

When the life force is exhausted, evolution stops. Hinduism is a large synthesis, achieved in the course of centuries of many aspirants. Islam is the creation of a single mind and expressed in a single sentence. Mahammed claims to be the final link of the chain from Adam, through Noah, Moses and Jesus. His simple faith, with its parochial brotherhood and hatred of idolatory, hurled itself on the world, bidding it choose between conversion and subjection. It claimed world dominion.

During the life time of Hazrat Mohammad, Arabs were conquered and the neighbours were invaded. After four years, in 636, Persia was shattered, in 638 Antioch, and in 648 Alexandria fell down. In 710 Spain was invaded. In 732

Charles Martel checked this avalanche near the city of Poitiers in France and the Arabs were forced to retreat. Islam borrowed its idea of Messiah from Judaism, its dogmatism and asceticism from Christianity, its Philosophy from Greece, and its mysticism from India and Alexandria. Popular Islam shows the influence of Hinduism. The Shias are much nearer to Hinduism than the Sunnis. The Khojas, whose tenets are a mixture of the vaishnavas and Shia doctrines, hold, that 'Ali' is the tenth incarnation of 'Vishnu.' Sufism is akin to Adwaita Vedanta. It believes in the non-dual Absolute and look upon the world as the reflection of God, who is conceived as light. The sufis abstain from animal food and believe in re-birth and incarnation. Kabir, Nanak, Dadu and such others tried to synthesise between Islam and Hindu doctrines. Bahaism stands for a free religious fellowship¹. Fanaticism is absent in it².

Recently infusion of Political and Economical consideration in religion is the cause of conflict between the Hindus and the Muslims. The new Indian constitution, which has arranged political power and influence, in proportion to numbers, stands in the way of Hindu-Muslim good relation. The necessity for sublimation of soul and scramble for posts are getting confused.

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- (1) O Children of Baha ! have intercourse with all the peoples of the world, with the disciple of all religions in the spirit of complete joyfulness. E.R.W.T.—Page 340 Note.
- (2) Dabistan E T. by Shea and Thoyer, Vol. III P. 281. A Celebrated sufi of the Seventeenth century, by name Sabjani it is said, abstained from flesh, venerated the mosques, performed in houses of idols according to the usage of the Hindus, religion and rites in Mosques, worship (puja) and prostration after the manner of the Mussalmans P. 301-2 (i) E.R.W.T. Page—340.

The influence of Hindu Dharma on Christianity

The influence of Hindu Dharma on christianity is a more interesting study. It used political power for religious propaganda¹. The traditional attitude of the Christian has been expressed in Bishop Herber's hymn—"A true Christian's response must be an intolerant No. Any attempt to see any thing valuable in other religions must be abandoned without reserve." The other religions are, in fact, intolerable. The report of the commission on Christian higher education in India, presided over by Dr. A. D. Lindsay, expresses the Christian motive thus, "The Christians are convinced that they have a message, which alone is solution for the problems of humanity and therefore of India. They believe themselves to be bearers of good news which they wish to share with others." Their hope and desire is that India may become Christian. On the other hand the Late canon H.R.L. Sheppard wrote, "The intolerable idea that God only revealed himself to one people and left all the others in darkness, is vanished, save in the least enlightened circles (The Impatience of a parson, P. 107). Augustine says, "That which is called the Christian religion, existed among the ancients, and never did not exist, from the beginning of the human race until. Christ came in the flesh, at which time the true religion, which already existed began to be called Christianity. Jesus declared "He that doeth the will of God,

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- (1) St. Francis Xavier wrote from Cochin on Jan. 20, 1548 to King John III of Portugal. "You must declare as plainly as possible . . .that the only way of escaping your wrath and obtaining your favour is to make as many Christian as possible in the countries over which they rule". E.R.W.T. P. 341.

the same is my brother and my sister my mother." Jesus breaks away from the Jewish tradition and approximates to Hindu and Buddhist thought¹. The Syrians who lived in India for a long time were opposed to conversion. Sometimes political influence created belligerency. Hinduism was never influenced by political power².

Is Christianity the instrument of progress ?

It is argued that Christianity is the instrument of greater progress and so has higher truth. Europe and America have the leadership of the world. So it is represented as the power of a superior type of civilisation. Ethiopians were christianised earlier than many European races ; but the blessings of civilisation and progress they had not until recently. Efficiency is the criterion, in which the west is supreme. The Christians are sending preachers to the non-Christian countries to ameliorate the condition of the distressed. It is not a proof of superiority of religion. Then we are to adopt the maxim of Patriarch Jacob—"if the Lord will give me food to eat and *raiment* to put on, then shall the

(1) E.R.W.T.—Page 176.

(2) Count Hermann Keyserling writes.—The orthodox Christian in his presumption, which makes him believe that dogma in itself embodies salvation, wants to convert, *coute que coute*, every one who has a different faith, and in the meantime he despises them. I have never met a Hindu who did not believe absolutely in some form of dogma, but on the other hand, I have not met one who wanted to convert anybody or who despised any one because of his superstition (The travel diary of a philosopher 1935) Vol. i.p. 292). (E.R.W.T. P. 314)

lord be my God"¹. Is God a mere accessory to our needs. The New Testament tells us that it is not possible to serve both God and Mammon and yet we are told that material prosperity is the chief criterion of success; that material rewards mean moral virtues². We miss the true spirit of religion, if we recommend it on account of its secular advantages. Those who are sending so many preachers and spending money like flow of water, can they say that their country is not in need of it? It is too bitter a pill to swallow, when we are asked to believe that this their endeavour and earnestness, aim only at welfare of the humanity when we see that, preaching of the gospels is more necessary in their own country than in any other. Jesus himself said "I have come for the Jews only"³. But his followers have taken up the self-imposed responsibility of liberating the whole world upon themselves. Do they claim that they are more powerful than Jesus himself?

Yajna

Any act that helps us to become unselfish is meritorious. Such act can make one happy. Each of these acts is a sacrifice and is what is called a 'Yajna'. This is an unavoidable prescribed daily routine of the Hindus. Naturally any act creates inevitable fruit and bondage which comes back to the doer as pleasure and pain. But when it is done with the spirit of Yajna, it becomes the source of liberation⁴.

Acharya Shankar remarks - according to the Vedas one meaning of 'Yajna' is 'Vishnu'. That which pervades every-

(1) E.R.W.T.—Page 320. (2) E.R.W.T.—Page 322.

(3) Math X/5/6; Luke XIX/10; John IV/22.

(4) Gesta—3/9.

where is Vishnu. Any act, whatever it may be, should be done as an offering to him. The ultimate goal of a man is to establish oneness with the whole of nature. Any act which is conducive to the production and growth of all, is Karma in the true, sense of the word, and any thing else is prohibited Karma¹.

The Vedas direct *Life*, Prana, eyes, ears, backside and Yajna may be *invigorated* and expanded by Yajna. Thus we will become the darling of the creator. Hail ye the devas from the heaven, then we will be able to enjoy happiness². After creation Paramatma entered into every thing³. Therefore if we serve all then it will be His service and thus we will be able to propitiate Him. All the elemental forces are His power. If the elemental forces of nature are intact then there will be prosperity and happiness in the creation. So the injunction of the shastras is—Propitiate the gods and in return they will *look* to your welfare. Thus you will gain Shreyas. Offering of oblation to the fire, is a salutary means to invigorate the elemental forces of nature. By virtue of it the cycle of nature runs orderly. The prescribed articles for oblation offered to the fire soars up to the sun in subtle form with the smoke and brings down sufficient rain which produces good crop, that is conducive to prosperity of the creation⁴. This is a most scientific process. Now in this age of mill, machinery and atomic war, nature is being perturbed and contaminated in various ways. But there is no attempt to purify it. As an inevitable result, the seasons are not appearing orderly and new diseases are breaking out.

(1) Geeta—8/3. (2) Yaju—9/21. (3) Tai.—2/6. (4) Manu—3/76

Yajna conduces Socialism.

Aim of Yajna is to establish Socialism in the society. We have already seen that the object of Yajna is to propitiate the Gods. We have a conception that the Gods live only in heaven, but the word God carries many other meanings. We are to look to those imports also. According to Nirukta, Deva means those who impart Knowledge, inspire noble ideal and men of genius and give something.¹ The teachers, savants, samaritans are also Devas. By them the society is directly benefited. The peasants and the artisans are the producers. They supply the society with food and commodities and the society must take care of them so that they may live a happy life. They will then be able to serve the society with their thoughts, ideas and skill in the best possible way. The marks of divine qualities have been defined in the three slokas of the XVI Chapter of the Gita. Those who are endowed with those qualities, should be highly placed in the society. Then the society will be attracted to those ideals and there will be peace and order in the society. Thus Socialism was established here through Dharma and there was no disorder or class war here in this country ; and the progress and the prosperity was never perturbed Had we been conscious of it and followed the principle we would not have had to import Socialism and Communism from a foreign land and create disorder and invite distress and misery in this country.

(1) Nir—7/14.

Five Yajna.

No ideal can survive without practice. In order to sustain this ideal the Rishis introduced the Yajna as daily obligatory performance.

Deva Yajna—Prayer and worship to please the deities (Devas). They control the elemental forces of nature. If they are pleased by offerings, they make these forces favourable to us and bless us with what we desire most.

There is some misgiving about the oblation poured in the fire. The articles burnt in the fire are not destroyed. According to the theory of conservation of energy, the essence of the articles spread in the atmosphere. They have the power of purifying the atmosphere and remove the barriers of mixing the elements of nature one with another, to create water-bearing clouds. If the atmosphere is purified then it will be congenial to animal and vegetable world and the cycle will go in order which will be helpful for sufficient production of crops.

Rishi-Yajna. The Rishis do not want any material offering from us. They want us to prosper and to live a happy life. They have laid down their experiences in the Shastras. If we study and follow them then we will be able to lead a happy life. So they want that the study of the scriptures should be our daily routine. Thus they will be pleased with us and look to our well being.

Nriyajna. We should serve our ailing brothers. One who does this really serves God. In this way we can please God and side by side no one will think himself helpless and it will act as a cementing force for unity in the society.

Pitri Yajna. Many of our forefathers live in *Pitriloka* they are more powerful than we are. If we remember them then they can bless us with the things of our desire and sometimes come through astral body and save us from untoward circumstances. Over and above this, if we remember their glorious history, then we can revive our self-confidence that we can make our lives sublime.

Bhuta Yajana. In this scientific age we are aware that many animals, birds, insects and trees help us in various ways and so we should take care of them. This act of sacrifice also earns for us happiness.

Deva Yajna and Pitri Yajna are sacrificial rites and Nri Yajna and Bhuta Yajna are acts of charity and these four together are known as *Ishta Purta*¹.

Communism in Dharma

To keep the society in abiding unity, the Vedas directed, "All should take the same kind of food and drink. I have united you with the string of love. All should worship the same God. Be yourself united in the same centre as the spokes of a wheel are fixed. Whatever is produced, every one should share it equally"². If this be the guiding principle then the ordinance for collection of levy need not have been promulgated. The Bhagwat also exhorts—"You are entitled to keep what is necessary for your sustenance. If you hoard more, you are liable to be punished like a thief"³. If this

(1) *Ishta*—Sacrificial rites.

Purta—act of charity, excavation of well, construction of road, rest house for the infirm, planting of trees.

(2) *Ath*:—3/30/6.

(3) *Bhag*:—7/14/18.

instruction were followed, then police action would not have been necessary against hoarding. There is no question of regimenting a party or sect for exploiting others. This principle organised the population into a society. The laws and by laws are shattering the society into innumerable parties. Every day a new law is being enacted and chaining the people by hand and feet. Every day new tricks are being contrived to evade the laws. Man is set against man to enact the laws. When these customs were in vogue in the name of Dharma the conscience of every one was acting as a police.

Influence of Science

In modern times man is inquisitive about the cause and effect of every thing. Nobody wants to be fettered by blind faith. So many are disgusted with the sectarian dogmas, based upon blind faith. Only Hindu Dharma and not any sectarian dogma, can satisfy this inquisitiveness. Hindu Dharma is based on scientific truth. Material Science has brought the world close together. No one can live exclusively unconcerned in the modern world. They are so closely connected with one another that any incident cannot but influence the farthest corner of the world. Science has proved that truth cannot be demarcated into compartments by any boundary. Today such a Dharma is necessary which is applicable to all for all times. The scientific mind cannot accept any Dharma which serves the purpose of a particular sect or land. Half truth is no truth at all. Partial truth creates envy, malice, differences, dissensions, quarrels and squabbles in the world. This kind of truth cannot be estab-

lished without brute force. History shows, wherever Semetic religion has gone, it has plundered, massacred, and brought devastation and destruction in its train. This kind of malice and disaster, will only stop if the whole truth is preached and inculcated equally all over the world.

**In India there is no quarrel between
the Hindus and the Muslims**

If the catholicity and liberality enshrined in the Quran, be put up literally before the public then the quarrels and dissensions may vanish in no time. The Quran remarks—"There is a usherer for every race"¹. There is no such race where there has appeared no warner². Previous gospels have not been changed in the Quran.

There is no geneological difference between the Muslims of the Indian sub-continent and the Hindus. When Mr. Bhutto was abusing the Indian leaders in the U.N.O. Mr. Chaglia, the learned representative of India, reminded him that he was abusing his own forefathers. When Indian culture has assimilated foreigners like the Sakas, the Huns etc. in its capacious stomach by its universal and liberal ideals, one cannot rule out the possibility of the Muslims also being absorbed. Of course it is more difficult to awaken those who pretend asleep than those who are really asleep. This is a land of spirituality and we look at every thing from the spiritual standpoint.

(1) Qur.—23/2.

(2) Qur.—35/23.

There is nothing novel in Christian religion

The essence of Christian religion is Kingdom of heaven, be baptised in holy water, eat the flesh and drink the blood of the son of God, every supper is lord's supper. This may be said to be the pillars or fundamentals of Christianity.

Jesus has directed to be sanctified by pure water. There is nothing new in it to the Hindus. They take such bath every day. They believe that bath purifies not only the body but also the heart. Because God is immanent in water also. They believe that the Ganges and the Jamuna are the liquid forms of God. Wherever they take bath they recollect the name of the Ganges and the Jamuna to revive the faith that God is in water. A Christian takes a sanctifying bath only once in life. A Hindu takes such bath every day. Everyday he sanctifies himself within and outside in his daily prayer¹. In his liturgy he prays, let the water of the ocean, desert and well be propitiated and do good to us². This liquid forms of God cannot only sanctify us but also bless us with the things prayed for.

Jesus says unto them, "verily verily, I say unto you, except ye eat of the flesh of the son of God and drink his blood, ye, have not life in yourselves."

This is nothing new to a Hindu. The Upanishad also directs to regard food and water as Brahma. The Hindu takes his food recollecting it as Brahma and offering it to Him. To a Hindu thus every supper is Lord's supper.

(1) For the Hindus the word used for prayer is 'Sandhya' through prayer he unites his Jivatma (individual self) with Paramatma (Universal self) and draws inspiration, energy and blessings.

(2) Athar—1/6/4; 6/115/3; Rik—10/9/1—3.

The Bible remarks—God is in Christ and Christ in you. If we believe in this axiomatic truth then it will lead to the corollary that God is in you. A Hindu believes that God resides in every one. But in the opinion of Jesus—God is in the Jews. If they can do away with the narrowness, that God is only in the Jews and the Christians, then there will be no contradiction with the Hindus.

Kingdom of heaven

Diversity is creation. The beauty of the creation is that the creator has arranged everything in its proper place. Europe is now in the age of machinery. It wants to standardise everything. However necessary and indispensable the eyes may be for the body, they cannot enhance our beauty if they are studded all over the body. Had it been will of God, that one ideology should dominate and others be destroyed by hook or by crook, then they would not have seen the light of the day. The East realised this truth. The West wants uniformity but the East realised that the creator wants adjustment and unity. The East made it feasible through Varnashrama Dharma. Every one is indispensable in the society. A Shudra is no less necessary for the society than a Brahmin. Every one is indispensable and important in his own place. The service of the society according to one's efficiency and ability is the service of God. All will attain perfection through the service. The aim of all having been fixed on the welfare of the Society, there was no disorder or class war inspite of difference of opinion, liking, inclination, propensity and efficiency. The race and society were organised on this principle. Based on this ideal, a joint

family system sprang up here. In spite of difference of taste and efficiency all differences merged in the interest of the family. Every family was blooming with glory. Thus India was like an earthly heaven. The Vedas direct, "all of you are Children of Paramatma ; so no one is high or low, big or small ; all are brothers. Your welfare rests on this spirit"¹. A Hindu does not believe that the heaven will come down here nor he thinks there is any necessity of it. The Hindu believes that where every one trusts God to be always with us, where every one lives in consonance with the world order and is ever alert not to disturb the beauty of the creation in the least, there is the heaven, otherwise it is turned into hell.

Reawakening

India will again awake and arise and will be crowned with the glory of the world teacher and lead the world, on the path of justice, morality, peace and order. The reality of the infallible message of the self-realised sage, devoted to the welfare of the universe is being felt today.

Swami Vivekananda said, "This time India will be the centre". The signs of awakening are being felt in every limb and in every sphere of national life. If any one wakes up suddenly after a long sound sleep, he takes sometime to come to his senses and to adapt himself to his surroundings. By the mercy of God, India has awakened abruptly after a long sleep by impact of the violent flow of time and is taking sometime to readjust itself. As soon as it will be conscious of its inherent fountain of power, it will march on with unflinching

(1) Rik—5/60/5.

step to fulfil its God ordained responsibility. At this time scrupulousness, carefulness and threadbare deliberation will be extremely necessary. Any slight erroneous step may throw it away from its goal and create chaos.

Every lover of the nation wants to see it crowned with the ancient glory and established on the crest of exalted position. Everyone is trying his utmost in his own sphere according to his intellect, capacity and efficiency. Everyone has a firm faith that his method of activity will lead the nation to the cherished goal. In order to gain an immediate effect many lovers of the country are trying to inculcate methods and ideologies borrowed from the modern progressive countries. In their opinion material amelioration is the criterion of national progress. But we must remember that this nation has a long glorious history.

A man's life is not a clean slate. A nation is the aggregate of men. So it cannot begin its life *de novo*. A life void of previous impression is utopian. Any nation established in its own ideology, can enhance itself by assimilating the thoughts and ideas imported from outside. A nation, which is not established and fortified cannot assimilate the foreign elements but only imitate them pervertedly. As when great number of people, attempt simultaneously to enter a room, having a single door create a chaos, so the foreign ideals also create the same situation in a nation which is not selfconscious. The present day situation of this country reminds one of that situation. Will India lose its identity ?

Message for the age

At this critical moment the omnipotent and all-controlling power has come down on earth in human form to this sacred land, the play-ground of God. In the assurance of protection, the Supreme has appeared in the form of Swami Pranananda. Descending from the transcendental trance, he sent a clarion proclamation—"This is the age of universal awakening; this is the age of universal adjustment; this is the age of universal unity". Every effort of India aims at universal welfare. If this be lost sight of then all endeavours will end in vain. At this transitional juncture of the new era, the truth of his proclamation is being visualised. The material science has brought the countries of the world in close contact. Any incident occurred in the farthest corner of the world can not but affect rest of it. Now no one can live detached and neutral. India should not forget it at this sacred moment of reawakening. In order to achieve this task, India should be self-conscious. The prophet of the age did not ignore any movement. He has induced in his movement, the beneficial elements of the previous ones. He remarked—the previous movements were necessary for the time being and created some immediate effect but could not bring about all-round upheaval. The effect cannot prevail for a long time. A movement aiming at a temporary problem looses its tempo as soon as the problem is solved. If the life force is not increased, although the symptoms of a patient may have been remedied, he cannot be healthy and strong but will again succumb to the disease. Similarly such a movement is necessary which can impart life force to the nation by assimilating the ideals of the previous movements. If the efforts, which are being initiated

for the resurgence of the nation are not coordinated with the fundamental values of the nation, then instead of being helpful they will be antagonistic to it. Swami Vivekananda said, "Dharma is the *raison detre* and mainstay of this nation," At any critical moment it has been regenerated and renovated by this force. Let this life blood flow in the veins of the nation and the rest will take care of itself "

The prophet of the age has appeared as a torch-bearer to illuminate the path, trodden by a galaxy of great men, and is inviting the whole world to adopt this path. At every age India has poured out this thought current throughout the whole world. The truth is pro bono publico of all land for all time. But some Acharyas, in proclaiming this truth, have used such quibbles that it has confounded the public and instead of quelling the differences and dissensions, have increased them. Whatever ocean of truth Acharyadeva has gained by dint of his severe austerity he has given to the public in a simple language. The syllables may appear to be very ordinary but they are pregnant with deep thoughts. The aphorisms bear solutions to all our problems. In this age material science has closely connected the different countries of the world. The distance of space and time is almost vanished. Man is running from planet to planet ; knowledge of modern inventions is spreading throughout. The solution of the problems discovered by the Acharyadeva is universal ; the inner voice of the human society is reflected in it. His message is "what is the demand of the age ? Universal awakening, universal adjustment, universal unification, universal emancipation." Impartial scrutiny will prove that the solutions are universal and non-sectarian. It is

applicable to any one whatever his nationality or creed be. The followers of the modern political and economic 'isms' will also find solution to their problems. There is not a single word which is contrary to any religion or 'ism'. Let there be difference of opinion and observance in Hindu Dharma among the form worshippers and worshippers of the formless, dualism and non-dualism, Shiva, Shakti, Vaishnava, Saura, Ganapatya ; there is no harm ; this doctrine does not oppose any sect ; on the contrary it will infuse energy and self-confidence in all and elate everyone's feeling. This principle is beneficial to all and guards and nourishes everyone. Practice and meditation upon it will not deviate any one from one's devotion. The essence of the injunctions of all the scriptures is capsuled in it. A slight analysis will make this clear.

All the injunctions have been recorded in question and answer¹ form as in the case of other Hindu scriptures. There is no place of blind faith in it. It is most dialectic and rational. There is one peculiarity here that question along with answer come from the same person. Because prattle or incoherent talk by some one is not a question. Answer to such talks makes the subject jarring and ambiguous. The mental agony of all has come out with his question, who has identified the misery of all as his own and of his own accord has taken up the responsibility of all lives. There is no possibility of an iota of mistake or misconception.

What is the aim of life ?

The primus question is what is the aim of life ? Unless and until the goal is settled, a man cannot begin his journey.

The solution to this eternal question is given as "Self realisation and universal emancipation". Different religious treatises and great sages express different views on this question; sometimes these views appear to be contradictory. But as the rivers and rivulets take straight or meandering courses and converge and merge in the same sea, even so the aims and objects of life are essentially one and the same. All the dilemma end on self-realisation, because the individual self, and the Supreme self, the perennial fountain of eternal knowledge and absolute bliss, are one and the same. The Rishis of Upanishads proclaimed "Know thyself. He who is ignorant of his own self, is a self-slayer¹."

Man suffers from agony and misery because he fails to realise his own self. The rishi advises—The Self is not tarnished by any sin. So aspire and know Him².

The Supreme is immanent in all.

The Vedanta begins and ends with one proclamation "Know thyself" because 'Summum bonum' of human being lies in it. When one knows Him one's doubts are cleared and misunderstanding vanishes³. The great hero Hanuman, who worshipped God as a servant, demonstrated the image of Rama and Sita, tearing his chest open and proved beyond doubt that the devotee and his Lord are inseparable. The gopis of Vrindaban ejaculated in exuberance "I am Krishna, I am Krishna." The great Jesus Says, "I and my father are one". The behest of the oracle at Delphi is—"Gnothe scanton" (Know thyself). The sufi aspirant declared 'Aun

(1) Isha—1/3

(2) Chhand—8/7/1.

(3) Mund—2/2/8.

Aul Haq' (I am god). Do they not express the same spirit from the background of the Self? The modern scientists realise the glimpse of that ground from a distance and says, "Man no longer sees nature as something distinct from him" (Jeans). "The greatest good is the Knowledge of the union which the mind has with the whole of nature" (Spinoza). This is the eternal hankering of man but the materialists are confounded today. The current was waning. In order to make them self-conscious and revive the current, the proclamation comes forth—what is the aim? Self-realisation. Knowingly or unknowingly man is approaching towards the same goal.

What is Dharma ?

Second question—What is Dharma? Renunciation, Self-control, Truth and Sense—control. There may be slight difference regarding definition of the above terms but those who have spoken about Dharma have stood the test of time and have been able to establish their seat in the heart of men. Even the scientists assure us that the serious scientific workers are profoundly religious people (Einstein). The Mahabharata says, "That which cherishes or upholds something is Dharma". Dharma sustains the whole universe. The very existence of a being is maintained by Dharma. The Gita echoes in the same vein—that sacrifice which is conducive to the origin and growth of being is Dharma¹. It has been said before that Karmayoga is the worship of God. There are innumerable impediments in the progress of man. One should therefore act after great deliberation. Thus the proverb goes.—"Face

(1) Geeta—8/3.

the crooked with crookedness and the sincere with sincerity". The great sage Vyasa gives such a definition in the 'Anushasan' chapter of the Mahabharata which is understood by all and leaves no place for ambiguity—"Do not do to others, as you wish not to be done by. In short, this is Dharma and all else are nothing but lusts". If man adheres to this principle, can there be any distress and disturbance, exploitation and persecution in the world? There may be some difference of language in the definitions of the various saints and seers but there is the same truth in all. The ethical moralists who are indifferent about God say, "to discharge one's duty is Dharma." The Jain, Christian, Musalman, Confucian, Zoroastrian and Shinto are theists. The Zoroastrians worship the fire and soma. The chosen deity of the Shinto Dharma is Sun along with other gods. The Judaism is based on ten commandments. The central theme of Christianity is Trinity (God, son of God and Angel.). Islam demands (single pointed) unflinching faith to God. According to Jain philosophy—"The connotation of a thing is Dharma." Buddhist philosophy upholds, non-injury to animal is Dharma. The Bible exhorts, "Love is God, God is love".

The Vaisheshika system of philosophy advocates that which is conducive to the advancement of both worldly prosperity and the welfare of life beyond, is Dharma. The Mimamsaka opines, "Then performance of the Yajnas and the like as prescribed in the Vedas, is Dharma." Patanjali says, "To control the proclivity of the mindstuff is yoga or Dharma." According to Manusamhita, "The Marks of Dharma are fortitude, forgiveness, restraint, non-stealing, purity, sense-control, intellect, knowledge, truthfulness,

absence of anger." The sankhya philosophy holds that the total eradication of the three kinds of misery-mundane, etherial and spiritual, is the summum bonum of life. Yudhishthira in reply to a question put forward to him by a yaksha, says—"Books of knowledge differ, even moral codes differ, there is no concensus of opinion among the seers. The core of Dharma is really abstruse. The safest way is, therefore, to follow the footsteps of great men."

The modern thinkers remark in their own way-Religion is a subjective faculty for the apprehension of the infinite (Max Mullar). Religion is an institution of union with the world.

The Hindu admits that there are factors of welfare in every theology suitable to land and time. But all else, by dint of their wealth and brute force, want to prove that their's is the best. They forget at all that Dharma is a subject of austerity and practice. They forget that there is a common ground among all. Threadbare debates and discussions simply add to the differences. So our prophet of the age, instead of launching a new interpretation, puts forward such a definition that it won't hurt or contradict any one's faith. It is conspicuous in its own glory assimilating the ideal and ideologies of the theist, atheist, image-worshipper and formless worshipper. Wherever there is manifestation of the ideals every one will regard him as religious and where there is no manifestation of such ideals, will not be accepted as religious, may he be a believer of a great dogma. In the absence of that life blood, the practising of Dharma would be like building a castle in the air ; theologian's discussions would be just intellectual exercises ; yogis would not be

better than gymnasts; devotional ceremonies would be somewhat hypocritical; temples and churches would be stacks of stones, symbols or images of God would be lifeless dolls. Acharya Pranavanandaji tells us the same thing, "Dharma is not in the counting of beads, nor in this food or that food or dress, nor it is in the Vedas, Puranas or Koran, nor Dharma can be found in the temple or churches either."

This does not mean that all those practices and marks are redundant and, therefore, should be discarded; not at all. In fact, they are indispensable for adopting Dharma. But we must not lose sight of their ideals. In short, we must remember that Dharma is a subject of practice, observance and realisation.

Self-sacrifice or renunciation

Two paths are open to man, Path of Desire (Proclivity to Desire), the path of Renunciation (Proclivity to Renunciation). In disorderly mundane-pleasure, one finds oneself, jaded, dejected, weak and at last a prey to concomitant sickness, and even to premature death. The Geeta, on the other hand, assures, "There shall be a reign of benign peace when Renunciation is practised"¹. The Vedas, too declare, "The immortality can be achieved only by the practice of self-sacrifice". This dictum is true not only for an individual or a family, but its teaching can be followed in social and individual life as well. It is not the spiritual sphere alone, but mundane life, too, can be made blissful through the practice of renunciation. Renunciation is the *raison d'être* of Dharma.

1. Gita 12/12

There is a misconception that renunciation means to run away from the world and take refuge in the retreat in a mountain cave. Some remark that Hindu Dharma teaches evasiveness policy. But it is not the case. Renunciation means abnegation of the fruit of action¹. A popular canonical treatise mentions a very realistic process, how sacrifice can be put into practice—"One should sacrifice one's personal interest for the sake of one's family ; family interest should be brushed aside for the sake of the village ; village too, should be forgotten in the interest of the country ; interest of the country should be sacrificed for the sake of the world. The world should not be considered either, for the cause of self-realisation" A progressive method to cultivate—Self-abnegation in one's life. According to the theory of creation it is noticed that when the Supreme Self wished to be many then the creation began. The condition, when He wants to be alone, is dissolution. A leaf, separated from the tree cannot but wither. Water poured on the root of a tree enlivens and invigorates the branches and leaves of the tree. Ruin is inevitable when smaller interest overshadows greater one.

A slight analysis will prove that affection, devotion, mercy, charity, love, sympathy etc. and some such noble qualities are the mainstay of the creation. The same self-renunciation, according to time, space and condition having different connotations, Viz. Love, good-will, respect, devotion, affection, fidelity, sympathy, mercy etc., serve different purposes. Sacrifice by the elder for the younger is affection ; sacrifice among the equals is known as love ; towards the

1- Geeta 18/2

needy and distressed it is mercy ; sacrifice for individual is attachment, but for God, it is Devotion or Bhakti.

Samyama or self-control

Acharya dev says, "The strength and peace, man hankers after, can be obtained through Samyama or self-control. Through this temperance he can become strong, active and free" Moderation is the foundation of good health, happiness and blissfulness. The necessity of Samyama (Temperance) can well be comprehended by these words. It is extremely necessary to keep good health. If we go to a physician he will invariably give some instructions for temperance. Innumerable thoughts are arising in the mind every moment. If we cannot control it then we will be laughed at, as mad. Disease is inevitable if we take food without considering the power of digestion.

Having been a prey to depravity if any one wastes one's wealth then one will invite family trouble. Hankering after wealth have induced the Hindu to invite the foreign invaders and subjugate the country. Having been goaded by this temptation, one does not hesitate to starve and send lakhs of people to the jaws of death by creating superficial famine. The dictum runs—"Nature has enough for every one's need but not for every one's greed." We bear contempt against every thing old, so the word Samyama is not so relishing to us. But if we say, 'Cut your coat according to your cloth' there will be no objection. In short Samyama is bliss, Samyama is rest and Samyama is incessant source of peace

Truth

There have been many who have disowned the existence and utility of God, but none about truth (Satya). Man's

love for truth is proved from the fact that even a liar hates one who does not speak the truth (Satya). To narrate anything factual is generally understood to be truth. For this, we usually depend upon our eyes or other senses. But, curiously enough, different persons sometimes, witness the same fact in different ways. That is to say, this kind of truth can be called relative truth, which is related with other things and therefore dependent on them. Had it been such an ordinary thing then it would not have been called the abode of Brahma¹. The word satya (truth) comes from the root "As". The derivative meaning of 'As' is—motion, effulgence, stability, existence or the different aspects of potency. Where there is motion, effulgence and existence, there is Satya. In Slavonic language it is 'se' in latin it is 'Sens', in Avesta 'Heta' and in Persian 'Hasya' all these are related to the root 'AS'. That which is helpful to motion, existence and effulgence or welfare is 'Satya'. That which is conducive to the welfare of all beings, is Satya—remarks the Mahabharata².

That which is beneficial to one may be harmful to another but in case of welfare it is not so. Therefore welfare is Truth. The speech which preserves a life or inspires high ideals, is Satya. A lie which preserves the life of an innocent man has been treated as Truth. A version of Bhishma is—"Self-knowledge is supreme knowledge but there is nothing nobler than Satya (Truth)"³. The Veda observes—Supreme, Satya, Greatest, Rita (Cosmic order), Initiation, Austerity, and Sacrifice, sustain the world. The very existence of the universe rest on them, in their absence there are disorder, envy, dissension and destruction.

1. Kena 4/8. 2. Maha.-Vana 208/4. 3. Maha-Santi 106/4

Satya exhibits its full glory in concord, concurrence, prosperity, existence, growth, speed and potency. With this consciousness the Rishi ejaculated – “The sun shines by the truth, the moon illumines by the truth, wind blows by the truth, the earth is sustained by the truth, water, sky, god, sacrifice are all sustained by the truth”¹. The untruth which annihilates mischief is nobler than truth (Mahabharat). Satya is also called Rita, which is cosmic order.

Those who talk for the sake of truth overcome many trials. Satya is the fountainhead of potency. Cowardice or weakness cannot tarnish him who adheres to it. Those who have sacrificed their lives for the sake of satya have distinguished themselves. According to Ethical code, the noble-minded say what they think and act accordingly; the depraved think something, say something else and act altogether differently. Dr. Radha krishnan rightly says, “We talk of world peace with hydrogen bombs in our hands; it is nothing but self-deception.” If our mind is in tune with our words and action, the misery of the world would vanish, as there would be no suspicion, out of which grows fear.

Having noticed this moral torpor, the Acharyadev said “Success is in the hands of those who are firm in their resolution and unflinching in their vow. I shall teach this supreme truth to the nation. I will infuse this spirit in every man. There is no mystery or ambiguity in this Dharma. It is clear as daylight, living, instantaneous-result-giving and shall talk to the people by itself.”

According to Yoga philosophy, “Success is sure in every effort when truth is established”.² A version of Shiva Puran

1. Vishnu Sam. VIII Chap 2. Pat. Sadh. 36.

is—"Truth is the Supreme ; Truth is the best austerity ; Truth is the greatest sacrifice ; Truth is the knowledge absolute. In short Truth is the Supreme goal and path as well".¹ Acharya Pranavananda claims, "He who is firm in his resolution and true to his promise is crowned with the laurel of success". By virtue of this truth all have earned distinctiveness in this world.

Brahmacharya or continence

Continence has been discussed in the chapter of Samyama. The highest import is, "To be with Brahma or to be in accordance with the cosmic energy". In other words all our actions should be in consonance with the greatest interest. Self is our real entity ; to subjugate all our propensities to it is 'Brahmacharya'. In our individual life if we submit ourselves to the senses, ignoring our health, every one of them will draw us towards it. The condition may be compared with the snatching of a bone by different dogs. He becomes a prey to premature infirmity and death. He who tries to fulfil his own interest at the cost of the interest of the country, will have to share misfortune. Another import of it is sense-control. Our inherent energy flows out through the senses. If we can preserve it then there will not be want of it. Waste of this energy is death itself ; nay, more dangerous and horrible and alarming even. He is as good as dead and drags his life through unbearable sufferings and troubles. Addiction to any sense destroys our power of deliberation. The creator has deposited sufficient energy in all. Preservation of it exalts one to divinity. Simultaneous development

1. Sniva. Pu 23.

of physical, mental and intellectual energy is possible only through observance of Brahmacharya. This is the prime of all spiritual practices. This is the Alpha and Omega of spiritual life. Any religious talk, without it, is nothing but delirium of a lunatic. It is for this reason that Acharyadeva proclaimed, "Forget not that you are the descendants of the Rishis. Your religion and society, your tradition, culture, civilization are framed by them. The most minute duty of your everyday life, individual or collective, material or transcendental, is directed by them. Renunciation, self-control truth and Brahmacharya are your ideals from time immemorial and *raison detre* of your national existence. If you can cling to this ideal to your last breath, you will not perish, you may sometime fall, but sure are you to rise again. Adopt Brahmacharya and let its magnetism flow in your Socionational life like the current of lightning and once again will India regain her golden age."

Self-oblivion

Age after age many usherers and warners have come to show us the path of emancipation and eternal bliss, but men, though suffering immeasurably, still do not want to follow that path even though sometimes they are tempted to follow it. They cannot believe, they can attain that state. Acharyadev has pointed out this unconsciousness as self-oblivion. This can be said to be real death.

We are acquainted with the word death but not with this "real death". The death, separation of individual self (*Jivatma*) from the material body, is terrible and alarming to us. Though it is inevitable, we can not but be afraid of

it. The real death is more terrific than this ordinary death. We think with the separation of Jivatma from the material body our misery ceases. Real death compels us to suffer for an unlimited time. A life long diseased man may think himself to be normal. So this disease is so pervading, prevailing and contagious that we remain most unconscious of it. Though there is the remedy, we do not attempt to get it.

Why and where this self-oblivion comes from ?

Essentially a being is Brahma¹. Setting aside the reality he is attached to the glamour of unreality. According to Sankhya—"Diversion or illusion is the cause of bondage"². The Bible reminds us—Ye are the temple of God.

In its abstruse sense, self-oblivion is illusion, ignorance or perverted knowledge. There are numberless illustrations in the scriptures to show that ignorance is the root cause of endless births, decrepitude, sorrow, disease and misery.

Due to ignorance and forgetfulness of one's ownself one cannot enjoy the perennial fountain of truth, consciousness and bliss innate in him. And according to the Ishopanishad, those who commit suicide or are unconscious of their true self, are destined to go to a region unlit by sunshine, where darkness alone prevails. But those who run after illusion enter even a darker region³. This is also prevailing in our everyday life. Forgetting one's exalted responsibility, man mostly behaves contradictory to his position and personality. This is also self-oblivion. Acharyadev says, man has unlimited energy, unending is his activity and perseverance ; having been unconscious of it, fritters his time as lifeless.

There is rhythm in kaleidoscopic life of man: That is

1. Geeta. 15/8. 2. Sankh 3/14. 3. Isha. 3/9.

spirituality. When life flows in accordance with that rhythm, music of life string is with that keynote ; then all efforts and endeavour response to all-round well being. If that prosody is lost then life becomes frustrated. All the efforts reduce to chaos.

India is a land of spirituality. We have totally forgotten it. The teachers, professors, political-leaders, all over this country had high aim of life. The educationists occupied the exalted position of preceptor and commanded respect of the society. The life of Brahmin was consecrated for the welfare of the society. The king was regarded as the representative of God¹. Sacrifice of self for the society earned the nomenclature of mahajan (noble minded) to the Vaishya. The labour class was the embodiment of service.

Now Self-oblivion has overtaken all of them—and the all-round picture is quite upsetting. Most of the educationists have been reduced to paid servants, the brahmins are after selfish motives, the Vaishyas are blackmarketers and money lenders. Many teachers and professors do not consider it their sacred duty to assist the pupils in their moral regeneration and exalt the society. The pupils have lost sight of the fact that the object of education is character-building and discipline and this can be had through self-consciousness ; filial affection has become a thing of the past. So family planning has been introduced and abortion has been legalised. Filial piety has become a laughing stock. The sacred matrimonial institution is nothing but a contract for sexual enjoyment. Some artists, litterateur, songsters and poets are frittering away their time and intellect, with the aim of

1. Gceta 1017.

establishing philosophy of life, on epicureanism and atheism and painting moral degeneration and short-coming of man through their works, and with an unconcerned attitude, term it "art for art's sake". They are negligent of the fact that the highest aim of life is to realise truth, welfare and beauty and that they have an innate responsibility to inculcate that highest good through their art, literature, music and dance.

The householder has also lost sight of the fact that family life is a stepping stone to self-realisation. Today, family life has actually turned into a rendezvous of sensual pleasures. Every where man is after exacting and extorting his rights and privileges, forgetting and ignoring the fact that he has any responsibility, duty and contribution to make, towards society. Some idealists knell and create alarm.

The main disease can be cured if man be crowned with the glory of self-consciousness. As darkness vanishes by the appearance of light, so all the problems will be solved by the touchstone of self-consciousness. Many instruments are necessary for melodious concert. If the main instrument is out of tune then instead of creating melody, it is turned into a tumult, troublesome to the ear. If the instruments are in tune with the main one then it becomes pleasing to the ear, and soothes one from mental agony, otherwise it is an uproar and creates disturbance. So the scripture says, "Man is man because he can observe Dharma. Man is fulfilled, when he follows Dharama." The following discussion, will make it clear that not only scripture but science also supports it.

The science observes that man has three faculties—cognition, emotion, will. Among these, emotion and will are common in man and other beings, but cognition is not present

in any being except man. So it can be said to be the Dharma of man. Man has divine and diabolical propensities. When they are not in accordance with this Dharma, then they create disorder or anomaly in every sphere of life. The good and evil propensities have created such condition in man to day as if some ferocious animals are huddling together in a closed room. Somewhere the bustle is too violent, somewhere it is mild. All the members of the society at one time were inspired with the ideal of discharging their duties. Now we have totally forgotten, that man is made after the image of God to contribute to the well-being of the creation. Most of the intellect of the scientists today is engaged in finding out ways and means to destroy the world, in the least possible time. Some well-wishers kick up row and warn against utter destruction.

But watering the branches, ignoring the root is of no use. No amount of fret and fume will be of any avail. Man should be brought to his senses, that not realisation of rights and privileges but discharge of one's duty, not exploitation but charity ; not persecution but love, is the prerogative of man. Unless and until, man adopts this ideal as the working formula, no ray of peace will light the gloomy path of the bewildering humanity. The vegetable and animals other than man, live ; but man should live with deliberation and discrimination to awake his Self-consciousness¹. 'The only panacea for all diseases of this age is to reinstate man in his self-consciousness. The path of life should be illumined by the effulgence of the self. Self enlightenment should be the beaconlight.

(1) Yog. V. Bairaḡya—14/11

What is eternal life ?

This is cryptically referred to as self-consciousness, self-remembrance and self-conception. Indomitable energy is indispensable to march on. This can be acquired through self-consciousness, self-remembrance and self-conception. Atma or Self resides in the body. It is eternal, immortal and fountainhead of energy. Individual self is illumined by the Universal self. It is seated in the lotus of the heart¹.

The materialists reckon life as a combination of body, mind and intellect and there is nothing beyond that. Idealism in any varying degree has no place. Eat, drink, and be merry is the summum bonum of their life.

Immortality is attainable by Self-knowledge². Attainment of it in this life makes life true in the fullest sense of the word, otherwise destined to utter destruction³. Acharya dev remarks—Self-remembrance frees man from sensual torment and six evil propensities and directs him to universal emancipation and bliss absolute. The same Self resides in all. All are threaded like clusters of pearls, bound in a thread⁴. Any one's harm is my harm this conception is the only way to universal brotherhood. There is no other way to stop animosity, quarrels and massacre raging in the world.

Everyone is laying the blame at another's door for his own distress. This suspicion is scooping out the core of the human heart. The light of self consciousness will show the fact that you are your friend and enemy as well, and no other⁵. Self-consciousness sublimates the being and inspires his every effort, noble becomes his character, life disciplined,

(1) Kath 2/3/17

(2) Shwet.—3/7

(3) Ken.—2/5

(4) Geeta—7/7

(5) Geeta—6/5

motion undaunted, incessant perseverance, sincere in duty, aim singlepointed. All curse of self-oblivion will vanish, enlightenment will dawn upon the human society and thereby exploitation, persecution, injustice and malice will come to an end and peace and order will be established, the root having been watered, all the branches will be enlivened.

At that time everyone thinks himself responsible for any error or pitfall and girds up his loins to do away with them. The whole universe cannot deter him from his path. Opposition of the whole universe cannot stand in his way. He displays such sweeping energy and crushing activities that it seems the all controlling and ordinating power is working through him.

He is fully convinced that wellbeing of the human society is his wellbeing; prosperity of all is his prosperity; emancipation of all is his emancipation; aim and object of all becomes his meditation and trance; human society is the universal form of the God to him. The Bible shows merciful God willed, everyone may enjoy peaceful and comfortable life but the Satan wants to undo all his plans and spread distress and misery all through the creation. He wants to create a reign of persecution, injustice, tyranny and depravity, eliminating justice, morality and right conduct. Those who want to do good to the human society should have to be always ready to fight this evil element. The history of the Hindus shows, that fight between the gods and the demons is raging from time immemorial. In other words dedicated effort is battle. It is all the same in individual and collective life; this battle is inside and outside too. Internally heart should be purified by eliminating desire, wrath and allurement,

and externally society should be purged by eradicating immorality, tyranny, exploitation and persecution to pave the way to peace, order and prosperity. The dedicated effort which is conducive to purity of the heart is meritorious. Acharyadev asked "What is real virtue?" And he defines it as Heroism, Virility, Manliness and Desire for Emancipation (Mumukshutwa).

What is real virtue ?

Anything that is conducive to emancipation is virtue. Sacrifice, charity, repeating of Gods' names, austerity, penance, pilgrimages, obedience to the preceptors, reverence to the elders, worship of the gods, depth of sincerity, continence, benevolence, contemplation, meditation, digging well, erecting rest houses are known as virtuous acts. The act may earn heaven for the doer. But those bring about only individual benefit. One day it will come to an end. But the battle for the wellbeing brings welfare in individual life on one side, and on the other happiness, prosperity and well-being in collective life. So Acharyadev defined greatest virtue as Heroism, Virility, Manliness and Desire for Emancipation, (Mumukshutwa).

Now the question arises what Heroism, Virility, Manliness and Mumukshutwa are ? He who comes out victorious in battle is a hero. Hope of victory without heroism is nothing but to build castle in the air. Only physical strength without mental, moral and spiritual strength, is of no use. He who can control the inner sense of desire, wrath and allurements is a greater hero than he who conquers a powerful enemy equipped with all sorts of arms. So the Hindu prays

to the Supreme—Oh personification of chivalry ! give me chivalry ; Oh personification of strength, give me it ; Oh the personification of wrath against the evil, endow me with it. Those who fought against the evil became immortal. The alpha and omega of Tantra shastra is based on the cult of strength. Buddhism advocates the cult of nonviolence but does not laud weakness. Thus runs a passage in Dhammapada—"It is far better to exhibit valour and virility even for a day than to lead a lazy and cowardly life for a hundred years." This reflects the sentiment in the dialogue between Sanjaya and his mother Vidula in the Mahabharata, "It is better to ignite even for a moment than to smoke for ever."

A passage in the ethical code runs thus—A man is he, who is charitable to the worthy, admirer of noble qualities, enjoy morally earned wealth after equal distribution, knows abstruse meaning of Dharma and never turns his back from the battle field. Nothing is impossible to such a man. Lord Krishna has eulogised Virility by the declaration, "I am Virility in man"¹.

In order to be successful in spiritual and moral life, this manliness is extremely indispensable. Acharyadev exhorts, "Be adamant and up and doing in your ordained duty with tremendous activity and indomitable courage. Then and then only you will be crowned with success". He sends forth a call to awaken Self-consciousness, "Tremendous activity, sweeping energy and indomitable prowess are inherent in you. Be ardent to manifest them. Don't fritter away time in wishful imagination. Man is endowed with the power of establishing himself conquering his surrounding opposite power."

(1) Geeta - 7/8

All animals other than man walk with head towards the earth submitting itself to the freaks of nature whereas man walks with head towards the sky. At the time of his very birth he declares this war against opposite forces of nature through crying. A man cries when he cannot express his impulses through language. So manliness is necessary.

There are robots and other machineries which can perform many acts more accurately even than man but they are not called man. In the opinion of Acharyadev a man is he who stakes his life in performing his ordained duty.

According to the theory of evolution many stages, from the insects and beasts, have been passed to reach the stage of man. Man will have to sublimate himself and reach the stage of divinity. So wretched is he who thinks that the march ends with this birth of man. The incessant dedicated effort to sublimate oneself to the stage of divinity is the aim of man's life. In the light of Hindu Dharma it can be said—Knowledge and potency eternal are inherent in you. The goal of a man is to establish himself in it. In the opinion of the Bible, "Ye are the temple of God" According to Islam "We must stick to the will of God". Desire to reach any of the stage is Mumuksbutwa. If we fail, the life goes in vain.

What is extreme Vice ?

That which is detrimental to virtue is vice. In one word we may say that which produces misery, and physical, and mental distress, is vice. There are countless vices in the life of a man. The unbridled enjoyment of lascivious pleasures, promiscuity and slavish addiction to sensuality in all its phases is labelled generally as physical vices ; evil thought

and contemplation, depravity in every sense, malice, hatred, jealousy, wilful premeditated injury to others come under the heading of mental vices ; perjury, harsh, indecent, and vulgar talk are vocal vices ; doubt about God, disbelief in and casting aspersion on shastras and religious rites, disregard for spiritual preceptor (Acharya), superiors, incarnations and spiritual men, generally are spiritual sins, black-marketing, adulteration, profiteering bribery, blackmailing, wasteful expenditure in evil deeds, parsimony in social welfare activity, are economic sins ; procrastination, theft, robbery adultery, arson, homicide cheating, deception, dissipation, gambling, addiction to wine, alcohol and such, are moral vices ; untouchability, racialism, disintegration, dissension, feuds, quarrels, lack of sympathy, animosity, hatred and ill-feeling are social sins ; lack of filial piety, wilfully causing grief to others, failure to relieve deprivation of brothers and sisters, failure to support a wife, indifference to relatives and dependents, turning away from the genuinely needy and similar shortcomings are family sins ; tolerating and encouraging miscreants, rogues and antisocial elements instead of castigating them, condoning an assailant and allying with the enemy are vices relating to state. However, it can easily be understood that the root causes of all vices are five only, viz. weakness, cowardice, timidity narrowness and selfishness. Therefore, they have been termed extreme vices. All vices-physical, mental, vocal and spiritual are the offshoots of physical and mental weaknesses. State derelictions are derived from cowardice and timidity. Moral economic, social and family vices, generate from narrowness and selfishness. The sagacious Acharyadev has segregated the innum-

able sins of humankind into these various categories, determining their root causes and their matrix, and labelling them the extreme and greatest vices. The inevitable outcome of narrowness and selfishness is mental weakness. His heart becomes the abode of envy, malice, ill-will and inability to endure others fortune. Doubt, suspicion, mistrust, poison man's life. Persecution, exploitation, plunder, subjugation, war, rowdyism, make the society unbearable. These are the root causes of degeneration and downfall of every race. The history of degeneration of any race will prove it. The foundation of the magnificent structure of all the noble races is magnanimity and self-abnegation. This vice manifests in the society as war, hooliganism, riot, litigation. Being overpowered by timidity and cowardice the society gropes in darkness and rots in the dungeon of subjugation and subjection for a considerable time.

What is real strength ?

Strength can adorn one with the laurel of victory. So weakness should be shaken off and we must take cognizance of the value of real strength. Ordinarily we know physical strength to be the only strength. Though Acharyadev admired physical strength and himself possessed uncommon physical strength, he did not point out it, as real strength. He has emphasised Patience, Fortitude, Endurance and Steadiness as genuine strength, because there are many who cannot stand the battle of life inspite of their physical strength and vigour. He is truly strong who bravely faces his enemy even though surrounded and injured by the enemy from within as well as from without, and is firmly resolved

to overcome the odds against him by a display of manliness, bravery and valour. In fact, mental strength is the true strength and that is exemplified by patience, fortitude, endurance and steadiness. They constitute supreme strength. In life, man has got to fight constantly innumerable obstructions and impediments. Success in life consists in overcoming these obstructive elements. For this, mental strength is most essential. Yoga Vashistha asserts—"Success is sure to come to a man who does not give up self effort but sticks to it to the last." The royal saint Bhartrihari says—men well-versed in moral codes may praise or denounce something, wealth may come or go, death may over-power now or a hundred years hence but the wise man does not budge from the right path. Patience, fortitude and forbearance are not only indispensable for living the spiritual life, they are equally indispensable for temporal purposes. Some scientists passed their whole life in seclusion so that they can be successful in their inventions. Some inventions are the result of continued research of several persons. The artists, litterateurs, philosophers, physicians have got to strive for a long time to attain name and fame. Patience is extremely necessary for the political leader, social reformer and the patriot. It is the common attribute of man irrespective of race and creed.

Oral and written exhortations of the Acharyadev relating to patience, fortitude and steadiness, infuse high hopes and energy in the heart of those who feel despondent and defeated ones. Some are here quoted—"Do not be impatient. Seemingly unsurmountable obstacles, ups and downs are natural, do not yield to them." "Have patience. You will be surprised to see your prowess. No opposite force can

retard your progress". "Always be ready to face adversity gallantly by means of courage and patience. Do your duty cheerfully and be of service wherever possible". "Patience is of extreme necessity to one ready to sacrifice all for the accomplishment of the work which he has begun."

What are the real assets ?

Before starting a journey one takes stock of the requirements that would be needed. Similarly, we must collect the necessities required in our journey of life in order that we may march safely in our unchartered voyage. What do those necessities consist of ? The answer to this is self-confidence, self-reliance and self-respect.

The conviction, that I have full efficiency, capacity and power to fulfil my ambition, is self confidence. Shiva samhita states, "Success is inevitable, this type of faith is the hall-mark of success¹. The goddess of wealth turns her back on the foolish one, who sits inert, idly, hoping and depending on luck².

I will have to accomplish my own work. As I will have to take food to satisfy my own appetite, similarly none else can do my work for me. The Gita exhorts : "One should elevate oneself by one's own efforts and should not degrade oneself ; for one's ownself is one's friend and enemy as well³. If you want to acquire anything you must begin the work yourself. It has been echoed in the instruction of the Lord Buddha in Dhammapad, "One is the beacon light of

(1) Shiva -S-3/19

(2) Yoga V. Mumu-5/20

(3) Geeta--6/5

one's own self and none-else. The real Self can be attained by a self-disciplined Self."¹

One should always be on one's guard, so that pride should not be mistaken for self-reliance. The dictum runs, "God helps those, who help themselves. Self reliance makes one eligible for God's mercy. On the other hand, pride is the root cause of downfall.

The widespread misconception that the mind and intellect constitute the self, gives rise to pride, impudence and arrogance whereas the cultivation of the three aforesaid qualities lead to salvation and self-realisation. Conversely, bondage is the outcome of pride, impudence and arrogance. These are the root cause of worldwide troubles and tribulations.

Self-Dignity is most important for self-realisation. The Self, fountain-head of knowledge and power absolute, is in me. The devotees believe that the God is in them. So there cannot be any want of power. It does not matter much if we cannot believe that He is in us; this much will suffice if we can believe that there is a merciful God who fulfils the right ambition of all.

Buddhist scriptures clearly state "Austerity should be practised by you yourself. Buddha is only the teacher" Here a question may arise—Is the Guru's blessing, then, useless? The preceptor is the bestower of the success of penances. But that does not mean that he will permit idleness, inertia, inactivity or indolence. It is crass stupidity for one, on the path to think that he will have to do nothing and the preceptor will do everything for him. In this respect Acharyadev said, "I (The Guru) am ready to bless you

(1) Dh. Pad.—Balgag.

always, but unless and until you are receptive, that blessing cannot be obtained. Incessant blessings of the Gurn come to effect according to the worth of the disciple. The self-realised preceptor helps to evolve the power dormant in the soul.

To keep this ideal glowing in the heart of the disciple Acharyadev exhorts "Where is that self-confidence, which will enable you to conquer the whole country? Having full faith in your Self-power, be up and doing with sweeping energy and with crushing valour, fulfil the mission of your life. Depending on self-reliance gird up your loins to soothe the despondent and comfort the afflicted."

What are the worst enemies. ?

Can everyone, who start for the goal, reach it? All the illumined souls declare in one voice—the path is like a razor's edge. The thief, brigand, imposter, robber are always ready to ambush others. We must be on our guard otherwise we will have to lose everything even our life itself. Acharyadev identifies them as Idleness, Slumber, Procrastination, Inertia, Lust and Passions.

He has depicted them as the worst enemies. Weapons are quite sufficient for self-protection from ordinary enemies but not from these enemies. We can be on our guard against thieves and robbers but these enemies accompany us in the guise of our friends and in our unguarded moments an unexpected attack from them not only deviates us from our cherished path, but their onslaughts continue until the unhappy victim becomes absolutely miserable and is ultimately destroyed.

The Scripture says, that there are six enemies Desire, Wrath, Allurement, Fascination, Pride, Covetousness. There are five sense organs and five locomotive organs. The mind is the engineer of them. The man loses his power of discrimination when the mind is over-powered by any of the above mentioned enemies. The mind having been controlled, all the senses and these enemies are controlled. The controlled mind leads to emancipation. If one can get rid of laziness then every one can become rich, respectable and wise. It is due to laziness that the world is full of beast like the poor men.¹ Procastination leads to annihilation². Dhammapada says—The lazy and the slumbersome can be compared with the fat hog which gluttonly eats and lays down like a stone. The hope of emancipation for him is like building a castle in the air. They experience the cycle of birth and death again and again.

The law-giver Manu admonishes—“As water flows out from a leaky vessel, so whenever a man comes under the influence of any of the senses he loses the power of discrimination”³. The Garud Puran says, “One who has controlled his mind is a man in the true sense of the word.”

Man has varieties of enemies. He is surrounded by them in this forest of the world. They can rob us of our material property to the utmost, destroy our body, but the aforesaid enemies make man miserable and unhappy and close the path of the after life. He loses his conscience, energy and activity as well. The wealth once lost can be regained but the conscience once lost is lost for ever. When one comes

(1) Yōg. V. Mumukshu—5/30

(2) Mat. Sh.—223/1

(3) Manu—2/99

under their influence it becomes very difficult to extricate oneself from their clutches. So they have been depicted as deadly enemies.

What are the real friends ?

In the stormy weather of pitch dark night if a traveller is surrounded by enemies, equipped with deadly weapons, he hankers after a faithful and sympathetic friend. In times of difficulty a sympathetic friend infuses hundredfold courage and patience. If such a helpful friend is available, he can continue his journey without any anxiety. What are those friends who will not desert me in my toughest time ? Acharyadev pointed out real friends as—Energy, Enthusiasm, Perseverance. They are most indispensable to acquire any object of desire, mundane or spiritual.

An irrepressible urge to work can be termed as Enthusiasm. Energy is necessary to this end. Perseverance is required in the form of incessant endeavour until the object is realised. This combination determines success in all the fields of endeavour. Nothing can be achieved by wishful thinking. Where those virtues are lacking there is no activity, and question of success does not arise at all.

Awake, arise, go forward, take refuge in an illumined soul and do not stop until the goal is reached. This challenge of the Upanishad activates an electrical charge of energy, giving rise to enthusiasm and perseverance. This spiritual admonition vibrates throughout Krishna's message to Arjuna, "Therefore arise, gird up your loins, go forward and earn glory by conquering the enemies along the way. Thus, will you reach the eternal kingdom and enjoy never-ending bliss." The

Yogavashistha Ramayana reads—"They wrong themselves who depend upon luck and chance (unknown forces) and make no effort. Not only is their Dharma and hopes of material success are frustrated but they are also self-destroyers¹. The man, devoid of the urge to strive, has been compared with a donkey²." Patanjali philosophy runs thus "Beatitude is readily attainable by those who have an unquenchable urge and dedicated earnestness".³ The Aittareya Brahmana encourages—March on March on! A man's prospects of fortune sleeps when he is sleeping, sits when he sits, stands when he stands, walks when he walks, all are proportionate. So march onward⁴.

In fact, those whom the world rates as famous in their respective field of endeavours saints, philosophers scientists, poets, litterateurs, thinkers, statesmen, social reformers, etc. all have earned success and world acclaim by virtue of their energy, enthusiasm and perseverance. So called luck or predestination which is regarded as a gift from God, is in fact nothing but a legacy from past lives.

The inspiring message of the Acharyadev is "Emancipation, Manliness and Virility are there where man is determined to reach his cherished goal inspite of all impediments, misery and predicament. Sense of responsibility manifests the latent power of man." He wrote to a disheartened disciple, "Don't give way to disappointment. Gird up your loins with all energy and perseverance. You will have to inspire hundreds of men with your ideal." He wrote to another devotee your energy and display your power."

(1) Yog. V. Mumu—7/3

(3) Pat—Sam. 21

(2) Yog. V. Mumu—5/14

(4) Al. Brah.—7 Panjarika.

**The message of the Acharyadev can do away
with differences and dissensions**

Today, the epicurean and selfish may turn a deaf ear to Acharyadev's message and may not be able to perceive the real import. But a day will come when they will be tired of this self-deception and there shall develop a terrible reaction to sensualities. They will be in search of the nectar of emancipation. Having been lacerated by feuds and quarrels and scorched by the conflagration of unrest, man will be in search of peace and order. That day he will realise that partial truth may stimulate temporary excitement and agitation but not peace and security. There shall be no other way left but to accept the eternal and universal truth. This is not a device out of some crafty brain. In order to preserve the world order the providence has revealed this truth. The epoch-making power originates it. Sooner or later this will prevail and induce human society to the path of emancipation.

**Victory in war is not the criterion of
the superiority of culture.**

After centuries of subjugation, India has got an opportunity to mould her future. As a result of long subjugation the Indians have almost lost the sense of self-confidence and self-prestige. They have formed an idea that the conqueror is superior to them and if they imitate them they will become prosperous and glorious readily. Victory in a war depends on brute force and strategy. It does not prove superiority of culture. The uncultured Spartan conquered highly cultured and philosophic Athenians. Macidonians vanquished the Greek, and the Tartar China, the land of ancient culture. This is a historical fact. Therefore those who are expecting

progress of the country by imitation, are practically living in a dream land. Sri Aravind said, "Success in an alien path is *successful suicide*." The Hindu never hesitated to accept anything good from anywhere. But a race void of self-prestige cannot assimilate any alien elements. Having lost all creative impulse the nation seems to have lost the power of introspection. They are gobbling any imported 'ism' without discretion. So they fail to understand that from time immemorial, nationalism exists in this country in its true sense of the term whereas that of the West is parochial and there is heaven and earth difference between them.

Difference between Eastern and Western Nationalism

In Europe there was clan-wise loyalty. On the advent of the agricultural age, attachment to a particular tract of land cropped up. In Europe nationalism set in after the French Revolution. The king of England was considered the King of the British and that of the French Franco King. Greece was divided into many isolated city states. Under the influence of Christianity parochial nationalism evolved with church as centre. There was no attachment to any particular land.

In England nationalism evolved out of reaction to diverse incidents. Parochial and narrow interest was the cause of war between the pope and the king during the regime of Henry VIII; the proselytising religion of Spain during Elizabeth; martial conquest of Holland; war in different colonies of France.

After the revolution France was in war with the whole Europe. This gave rise to nationalism in France. After the decisive defeat of Germany by France, nationalism evolved in divided Germany. Having been lacerated by the persecution

of Austria Italy saw nationalism. Thus it is clear that nationalism in Europe is nothing but the outcome of reaction to some temporary problems and it has no wide liberal or deep catholic foundation. The inhabitants of India are living here from time immemorial so they have a flesh and blood relation with it. The remnant of the bodies of their forefathers are mixed with it. They believe that dust of the feet of the God is still there. All His play-ground are still worshipped as pilgrim centres. Reminiscences of the glorious history fill the Hindu with pride. Nationalism of this country has not been evolved from reaction so it is not anti-inter nationalism. Indian culture is a synonym of universal culture. Nationalism is based on this culture. So it is veering to universality. Reactionary nationalism of Europe is always in clash with universality.

In Europe, allegiance to various centres is a great obstacle to national integration. Goebles said "The capital of the Jews is Moscow. The centre of allegiance of the catholic is Rome. The secret party is talking of internationalism. So, I have got rid of them." Allegiance of the Indians is not divided between motherland and sacred land. There is a heaven and earth difference between our nationalism and that of Europe.

Hazrat Mahammad wanted to organise the Arab clans who were always at daggers drawn, like the Jews, But in the opinion of the fanatics, Islam does not allow to cultivate allegiance to a particular race. Nationalism is against shariat (divine law). The famous poet Iqbal in one of his lectures as congress president remarked "We owe our allegiance to two centres Islam and our countries, which are not concentric." The Muslim will follow Islamic ideal. There

is no place of nationalism in them. This kind of fanaticism created critical situation in all the races of the world. The fanatics have always fought tooth and nail with nationalism.

They laid axe to the root of patriotism, misguiding the converted people in such a way that they forgot the heroes of the pre-Islamic era of their countries. The Pharaos of Egypt were depicted as kafirs; Rustom or Baharan met the same fate. On revival of nationalism they recalled the memory of those national heroes. In Egypt and Iran the fanatics were at loggerhead with the nationalists. Amanullah of Afganistan and Kamalpasha of Turkey ushered in nationalism. On the dawn of nationalism in Turkey that part of the history of Arab supremacy was set aside. It was propagated that as long as Turkey was independent the womenfolks were free. The social reformer Ziaogok wanted to introduce Islam with Turkish characteristic instead of the type preached by the Arabs. The Quran was read in Turkish language instead of Arabian language. The fanatics came into clash with the nationalists.

**Difference of Dharma and sect may be eliminated
if it be free from the influence of the self-seekers.**

The Hindu leaders of India launched the khilafat movement with the hope of earning the good will of the Muslims. The leaders of Turkey and some Muslim leaders of India opposed it. A mission from India, was sent to Turkey and Afganistan to reestablish khilafat. But they were laughed at.

The problem among the Hindu and Muslim has nothing to do with religion. There will be no problem if the same relation between religion and nationalism be established here

in India as it is in Turkey. A particular circle, in order to fulfil their own end, is always opposing the attempt toughly.

It has already been pointed out that a class of self-seekers want to misguide the rank and file by misrepresentation of the Quran to fulfil their selfish motive. If they can realise that religion is not a merchandise to be bartered away to exact some political or economic gain but it has more noble contribution, that is sublimation of the Self, then there will be no problem.

Europe is the seat of material science. The science does not admit that truth may vary. Mathematics, Astronomy, Geometry, Geology, Hygiene and Algebra cannot vary from country to country or race to race. Those European ardent adherents of science are propagating sectarianism here in this country. The Sun and the Moon created by God, illumines everyone without any consideration of caste, creed or colour, rich or poor, high or low. So also His mercy blesses everyone without any distinction. It is as true in the spiritual world as it is in the terrestrial world. This belief can do away with the sectarianism. It was unknown in this country. Spirituality is the be all and end all of life here in this country, and that of the foreigners, is wealth and enjoyment. The onset of those foreigners gave a galvanised shock to the life structure of this land and sectarianism took its root here. If the strategy of extorting economic and political gain from religion be abandoned, then sectarianism may be exorcised from this country.

The Hindu benumbed by the foreign ideal is in the dungeon of self-forgetfulness. The moral code remarks—One who is self-forgetful, can neither prosper materially nor spiritually. The Hindu is so much conversant with his history

of degeneration that even the glorious periods of his history appear to him unrealistic and unbelievable. He knows this truncated land to be India and cannot think of greater India. If we recollect the glorious period, our boundary will stretch more and more and include the greater India which was called Jambudwip. This is the mother land of Rama, Krishna, Shankara, Buddha, Chaitanya, Jesus, Mohammad, Zoroaster, Confucious etc. They have been reared up in its capacious breast. Pantheism, Polytheism, Monism, Zoroastrianism, Buddhism, Jainism, Judaism, Christianity, Islam, Confucianism, all originated in greater India. With a spirit of fraternal affection all could find a peaceful retreat here. Only this land can claim this glory. The kaleidoscopic beauty of creation is in full bloom here. This land is endowed with the power of synthesis. Weakness of this race opened the door to the foreigners for sowing the seed of narrowness and sectarianism. They have been protruding here without any obstacle. No craft of selfseekers will be of any avail. They cannot stand the climate of this land. Ordained by Providence's atent power this land will be extricated from sectarianism, root and branch. The conqueror Alexander fell on the feet of the naked saint of this land. Here in this land Shiva the God of the gods digested venom.

That very Shiva has appeared again as the prophet of the age and proclaimed the message of synthesis in a trumpet voice. He has sent forth his clarion call to the Hindus to discharge their God ordained duty. His thundering voice is awakening the Hindus from their long slumber of procrastination.

His clarion call echoing and reaching throughout the four corners of the world is "India will not sleep for a long time more. She will awake from her long slumber and rise again and be crowned with the glory of the World-Teacher, and she will shine with full effulgence."
